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Seyed Hossein Fazeli, Ph.D.

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The APSB Secretariat, Ahwaz, Iran, P.O.Box: 61335-4619
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Toward the New Concept of Needs Analysis: English for Medical Professionals in Japan

Emiko Matsumoto,
Juntendo University, Japan

This paper is a preliminary study to conduct a needs analysis of medical doctors to explore what is needed in English education in medical schools. In the dissertation, succeeding after this paper, a multidimensional needs analysis will be introduced as a way to present the new concept of needs analysis that will be break away from the conventional needs analysis. The data will be collected from interviews, participants' observations, e-mail exchanges, and questionnaires, which will be investigated by adopting several models to discover the needs of doctors who work in the medical field and students who want to become medical experts. This preliminary study is also intended to categorize a study of English for Medical Purposes (EMP) in the field of English for Specific Purposes (ESP) in order to direct its attention to the needs of medical doctors and to develop a curriculum for English in the Faculty of Medicine. This paper will introduce some previous research on conventional needs analysis and look at how previous researchers conceptualized and classified needs analysis in the past. Since each researcher's viewpoint is different, this paper will critically compare the classification of previous researcher's perspectives and indicate which viewpoint will be adopted in the succeeding multidimensional needs analysis. This paper will clarify which stance should be applied to EMP as well as broader academic settings such as law, economics, mathematics and engineering as a study of ESP.

Keywords: Needs Analysis, Discourse Analysis, English for Medical Purposes, English for Specific Purposes

1. Introduction

As with the progress of globalization around the world, medical professionals such as doctors, nurses, and hospital staff are required to respond to internationalization in various situations. On the other hand, because English qualification tests such as TOEFL and TOEIC examination are required as an indicator to prove their ability in medical department of some universities, English instructors are also advised to teach for the class for the preparation for examinations. The researcher of this current study works at Juntendo University, one of the most prestigious medical schools in Japan. After more than 10 years of working as a specialist of preparation of English qualification tests, since graduated from TESOL M.A. in 2008, the researcher found that TOEFL does not necessarily match the future objectives of medical students and healthcare professionals. Since students study as hard as they can to meet the expectations of the universities, it is necessary to think about whether the university's requirements are completely helpful for the construction of communication skills that will help medical students become medical professionals.

This research will be a study of English for Medical Purposes (EMP) and it will explore what is needed for English education in medical schools for the students to become medical doctors to use English skills efficiently. The dissertation after this will also aim at developing a curriculum of the medical department based on the result. After developing a curriculum for English in the Faculty of Medicine by interviewing and observing doctors who work in the medical field and students who want to become medical experts, the needs analysis conducted in this study will be applied for broader academic settings in some other department, such as law, economics, mathematics and engineering as a study of English for Specific Purposes (ESP).

2. Background

Communication in hospitals will ascertain life or death; albeit doctors can assess the situation from symptoms or with the use of automated medical equipment, only patients can communicate their response to tests, medications, and any other concerns they may have which can affect treatment altogether. Sometimes the doctor's inefficiency for meaningful communication causes problems because communication becomes much more complex and convoluted when either or both interlocutors do not speak a shared lingua franca well. (Small 2019). Japanese medical trainees should think about components of discourse in English with foreign patients because medical doctors should be confident that they can communicate well enough in English to achieve shared goals of medical discourse with a patient who lacks Japanese language proficiency. (Small 2019). In addition to doctors' communication with patients, the current research will also focus on doctor's communication with their colleagues both in their daily works and academic conferences.

3. Literature review

3.1 Why Needs Analysis?

The study is an attempt to conduct needs analysis to find out what should be included in curriculums for English education in medical schools. What makes the series of research innovative is that it captures the scope of needs analysis in a broad way. In the dissertation succeeding after this, needs analysis includes the concept of Literacy, Identity and Cognition; it comprises not just linguistic ability such as English grammar, vocabulary, and knowledge, but also how to act, how to speak, and how to face it.

In a broad sense, a needs analysis is critical when people are looking at the development of learning content and validating the time spent in creating a program. Sometimes the biggest mistake educational leaders make is to think that learning can fix everything. (Paltridge, 2012). If teachers or instructional designers see the students are not performing as well as they need the students to do, the teachers and instructional designers would think that is because students need more training. They would build a course without confirming its effectiveness. When educational leaders or teachers decide or adopt the program someone simply recommends, or out of their mere intuition, it will lead to unintended consequences. In this study, I chose Needs Analysis because it is a process to address the performance issue and to determine needs in creating a course in the medical field in Japan. According to Paltridge (2012), when conducting needs analysis, researchers should determine the desired level of performance. Researchers should be clear about what they want the learners to do through various methods such as interviewing or working with the students. Moreover, we should know their current level. This can be observed by seeing what the learners do by looking at the data. After researchers have completed these two steps, they can see the difference between the two. (Paltridge, 2012). Thus, they should see how much of the performance gap exists. After that, to bridge the gap between the two, determining the cause of the performance gap is important. As Noda (2014) stated the importance of knowing the needs of the learners in medical education, understanding what the root cause of the performance issue is the purpose of the training and learning.

Needs analysis is imperative for people who measure the development of learning content. According to Richards & Schmidt, (2010), Needs Analysis is "the process of determining the needs for which a learner or group of learners requires a language and arranging the needs according to priorities." (Richards & Schmidt, 2010, p.389).

In organizational training settings, according to Leat and Lovell (1997), Mazhisham et. al. (2018), and Ford and Sinha (2008), the earliest and highly recommended most well-established method for identifying training needs is that of McGehee and Thayer (1961). His model has been an excessive influence on other successive models of the assessment, especially in the field of company training. McGehee and Thayer's (1961) framework outline three levels of the training needs assessment. It can be summarized in the following steps.

Needs analysis at the
A: Organization level: It allows the organizations to determine where training initiatives should best be directed for the company's aims.
B: Task level: To enhance support for companies and personal goals, this analysis is to assess the demands of each job role.
C: Personal level: How well a person fulfills the activities comprising the person's role to identify potential skills gaps at such tasks.

(McGehee and Thayer's 1961 p,25)

This model has separated the training needs in organizations into three levels. It can be applied in the current study to take the methods in the light of understanding the gap between the universities' needs and student's needs. However, in educational settings, education can take place at a number of different levels.

In educational settings, Brown (2005) elucidates the process by finding out the learning needs of the students as learning objectives that will act as the source of all decisions about the structure of the course. It is a process to address the performance issue and to know a program should be established. As Long (2005) stated, the resources are decreasing in the present era, and more significance is devoted to the attentive nvestigation of learners' needs as a requirement for efficient course design. However, part of the objective of this study is to see the gap between desired level and the performance level. I assumed that it is not only learners' needs that should be investigated but also the needs of medical doctors should be examined.

3.2 Whose Needs should be Analyzed?

According to Noda (2014), in the field of language education, it is the mainstream to construct learning programs based on the structure of the language. However, needs analysis has started to be conducted. After that, in order to acquire practical language skills so that learners can play an active role as a member of a specialized field, it is necessary to focus on needs analysis as well as language analysis in the relevant field. According to Miyama (2000), needs analysis for ESP can be considered in three areas; 1) The needs of the society, 2) the needs of teachers and universities, and 3) the needs of learners. Depending on which area of the need's analysis study is made, the purpose of the study and the types of participants of the research also varies.

Concerning the needs of the society 1), it is necessary to know what areas the learners belong to in the current community, and what kind of field the University students will belong to in the future society. In the society, they should know what technical terms and grammatical structures they need to learn in order to communicate with other members of the society without difficulty, and what skills they still need to learn and set up the goals in the course. With the development of computer networks, the geographic distance that had separated members of the society a long time ago has virtually disappeared. Accordingly,

the role of English has never been more important. In this situation, the types of English that advanced learners must acquire include applying for participation in international conferences on the Internet, publishing papers in journals in their academic societies, and exchanging emails with overseas researchers.

Regarding the needs of teachers and universities, 2) there are two types of teachers, a provider-type teacher who appreciates passive learners, and a coordinator-type teacher who conducts learner-centered classes. The authors point out the teachers' main job is to support the process of learning by which students become self-reliant. In addition, when determining the course design of a university, it is important to consider what the administration of the university desires for the course and how it is situated in university education.

Lastly, about the needs of learners 3), given the current situation of the university English education, it can be said that many of the learners who do not have integrated motivation are very passive, and often do not have a clear picture of their own needs for learning English. By studying in a course designed based on needs analysis, such as to increase learners' motivation and devise learning styles and learning strategies, passive learners will be able to think about their specific language needs.

Again, the purpose of the series of study is to focus on 1) the needs of the discourse community. The current study partly aims to consider the gap between the nature of the discourse community to which medical doctors currently belong to, and the discourse community of which students will be members of in the future.

3.3 Needs Analysis and English for Specific Purposes (ESP)

Needs and Needs Analysis have been key concepts in discussing ESP courses. Several authors have emphasized the dynamic position that needs analysis holds in syllabus design and curriculum development, particularly for ESP. Then, what is English for specific purposes (ESP)? Richards & Schmidt (2010) defined it as "the role of English in a language course or program of instruction in which the content and aims of the course are fixed by the specific needs of a particular group of learners". With that definition, we understand that in knowing the needs of a particular group of learners, "Needs Analysis" is necessary. Hutchinson and Waters (1987) argued that ESP is a learner-centered approach which aims to meet the language needs of particular learners. The researchers (1987) got across the target language needs analysis process through three distinctive issues: (a) necessities (what is English needed for), (b) lacks (what learners do not know), refer to the gap between what the learners know already and what they need at the present time. (c) wants (that learners feel they need), refer to particular needs of the particular learners. (Hutchinson and Waters, 1987). Accordingly, Needs Analysis and ESP are intimately interlinked.

As Brown (2013) introduced, the topic of ESP often roughly subdivides ESP into two purposes; *English for academic purposes* (EAP) and *English for occupational purposes* (EOP). Figure 1 illustrates this division of ESP into EAP and EOP. Further, as shown in Figure 2, EAP can also be divided into third-level categories of English for Science and Technology, English for social sciences purposes, and English for humanities purposes. Accordingly, EOP can be divided into various categories like English for medical purposes, hotel purposes, construction purposes, and others. Even further, the third level categories can also be divided into the fourth level categories, for example, Science & Technology. (See Figure 3). The third-level category can be subdivided into the fourth-level category of

English for hard sciences, and engineering, with engineering further subdivided into civil, mechanical, electrical, chemical, aeronautical, and so on. (Brown 2013).

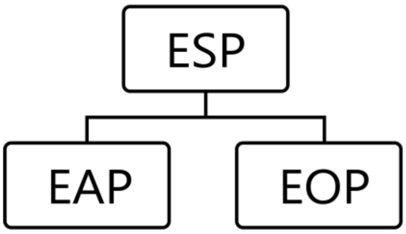


Figure 1. Two primary categories of ESP （Brown, 2013. p.7）

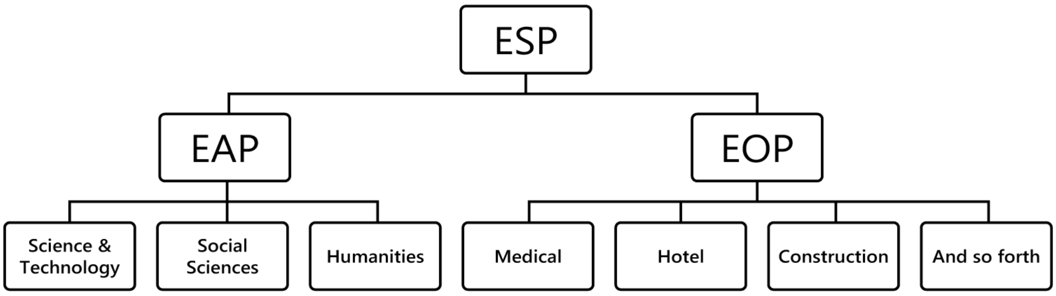


Figure 2. Third-level subcategories of ESP （Brown, 2013. p.7）

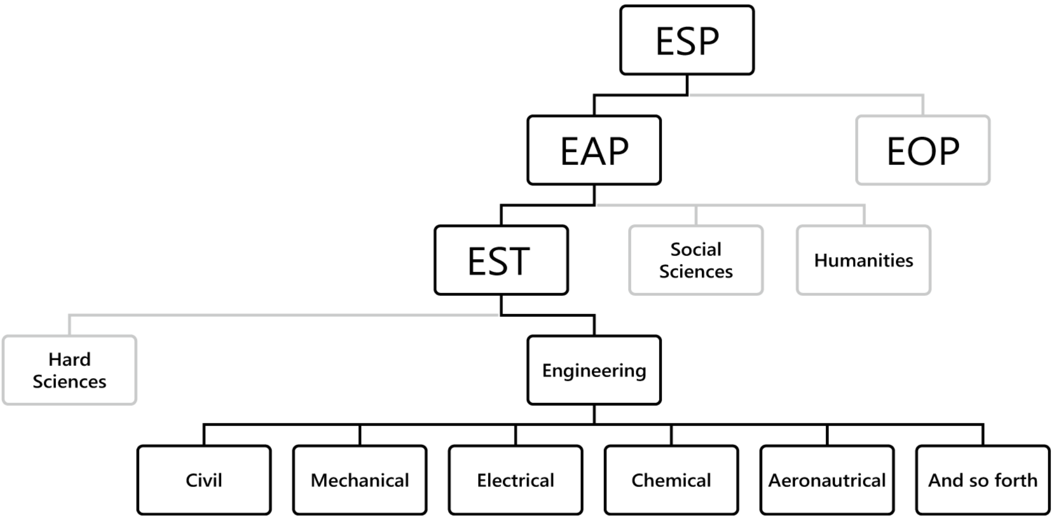


Figure 3. Further subdividing EST （Brown, 2013. p.8）

Now that we know each subcategory in the third subcategory is divided into the fourth level, the next question is: Are these sub-categories mutually exclusive? Although each subcategory in the fourth level has its own distinct rhetorical structure, organizational principles, and vocabulary items, in reality, it is more complicated because some of the characteristics of these subcategories may overlap with the other structures. If I put these subcategories of English in Medical Purposes (the third-level), they can be divided into doctors, nurses, emergency medical technicians, dentists, veterinarians, X-ray technicians, hospice care workers, counselors, and so forth. As Brown (2013) suggested, sometimes it is useful to think of the various English Purposes as distinct and different, while other times, especially in light of increasing interdisciplinarity in the academy, it is useful to think about how the English used to serve those different purposes may overlap with the English of other specific purposes. To apply this notion of sub-categories, everyone I know in my workplace belongs to or can be divided into deeper sub-categories. It is useful to think each individual

has their English purposes and at the same time, it is useful to think that each individual's purpose of English may overlap.

3.4 From ESP to EMP (English for Medical Purposes)

Previously many researchers have devoted needs analysis from the viewpoint of language use. For example, Zohoorian (2015) surveyed the Iranian context of EAP for the students majoring in computer engineering as well as information technology. Even in the field of Needs Analysis for medical English, many researchers in several countries in various situations have contributed to the previous studies. English is a dominant language in medical accounts, which paves the way for emergence of an EMP (English for Medical Purposes) as a new branch of ESP. As Kayaoglu (2016) mentioned, without conducting a needs analysis process, using an EFL (English as a Foreign Language) context like Turkey since most of the medical English course books in use are mostly addressing the needs of students in an ESL (English as a Second Language) context.

Research in the Iranian context, again, Karimnia (2018) has investigated the medical students' English language learning needs and their perception of ESP courses in an academic environment of medical students in Iran. The team used a needs analysis questionnaire for data collection. The questionnaire was designed to identify the learners' perceptions of the frequency of English language skills use, the importance of English language learning, their ability in using language skills, their needs for language learning and their preference for an English language course. Vahdany (2016) has conducted a study on students and General Practitioners. The questionnaire for general practitioners was distributed in some hospitals and sent to the students in their dormitories. Results have shown that both medical students and General Practitioners valued reading skills higher than other language skills. However, speaking skills had the least significance for both groups. Besides the fact that reading skills are much more important in the medical field, Medicine students and Doctors require developing their English language proficiency in other skills as well to acquire a high level of English skills to be prepared for their professional future lives. The research figures showed that to completely meet the academic-related and job-related language needs of the students, more English language credits and longer class time are recommended to be given to the students of medicine.

Kayaoglu, a researcher who recognized the EMP (English for Medical Purposes) as one of the new branches in ESP, has done a questionnaire survey in 2016. With 47 items that cover five different parts focusing on medical students' purposes of learning English, the significance of learning English, their preference of learning environment, language learning needs of major language skills (reading, writing, speaking, listening) and their preference of assessment type. The questionnaire was administered to the students at the faculty of medicine and Karadeniz Technical University.

So far, I have introduced the importance of needs analysis and how language learning can be divided deeply into sub-categories and in the detailed categories there are some overlaps. Next, I will briefly look at the conventional needs analysis and explain how I will apply it to the multidimensional needs analysis for my future study.

4. Beyond the Conventional Needs Analysis

4.1 Conventional Needs Analysis

Students in medical Universities would not learn English if teachers only focus on conventional language skills. In this section, I will explore needs analysis, not just as a traditional linguistic skill but in a broader scope.

In the past, around the beginning of the 2000s, a lot of emphasis on the Needs Analysis has been put on the analysis of language use such as usage of grammar and vocabulary as Long (2005) had suggested. However, in his compiled book, Jasso-Aguilar (2005), proposed that there are quite a few things other than language that play a role as a professional worker, such as how to behave, and how to act, so people should be sensitive to what the other people want. This natural sensitivity is included as literacy. Then, she broadened the view of Needs Analysis to include the concept of Literacy. (Shown in Figure 4).

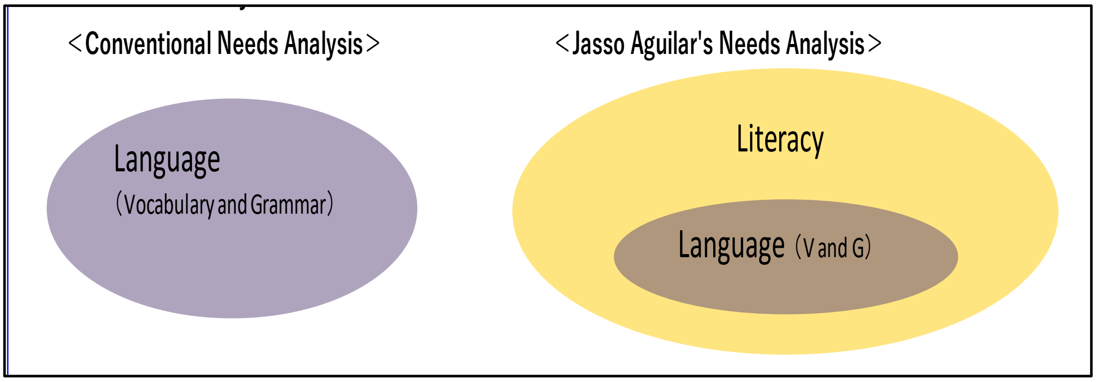


Figure 4. Conventional Needs Analysis

4.2 Toward the New Concept of Needs Analysis

Moreover, there are some needs that cannot be grasped only by literacy. For example, in an English classroom, understanding and learning the language is the aim of the English classes. However, to behave as a doctor, understanding and looking at the situation beyond the language is needed. This will lead to the concept of cognition in Time and Space. The purpose of the current study is to grasp and discuss the needs holistically, not in a narrow sense. In the past, various researchers have attempted to explore needs analysis linguistically. Even so, this traditional way of needs analysis would not cover the needs of general learners regardless of students in medical schools. Especially in medical universities, teaching only conventional English languages and ignoring the practical work of doctors, is not enough for living in the medical community where medical doctors are relatively and equally decent at using English. So, in this research, to see the Needs Analysis from broader perspectives is necessary.

Before indicating the broader perspective of needs analysis, I propose in the current research, the history of the various comprehensive needs analysis from the past and their relation to the current study should also be introduced. According to Brunton (2009), in debating about needs, he mentioned there are two approaches to the learner' needs: a narrow approach in which the focus is on the immediate needs of the learners with a designed course, and a broad approach, in which the focus is on the immediate needs and skills and situations that are not found in the Needs Analysis. In applying his idea to my theory, the following

chart illustrates the table of my research and its relation with the two approaches introduced by Brunton (2009).

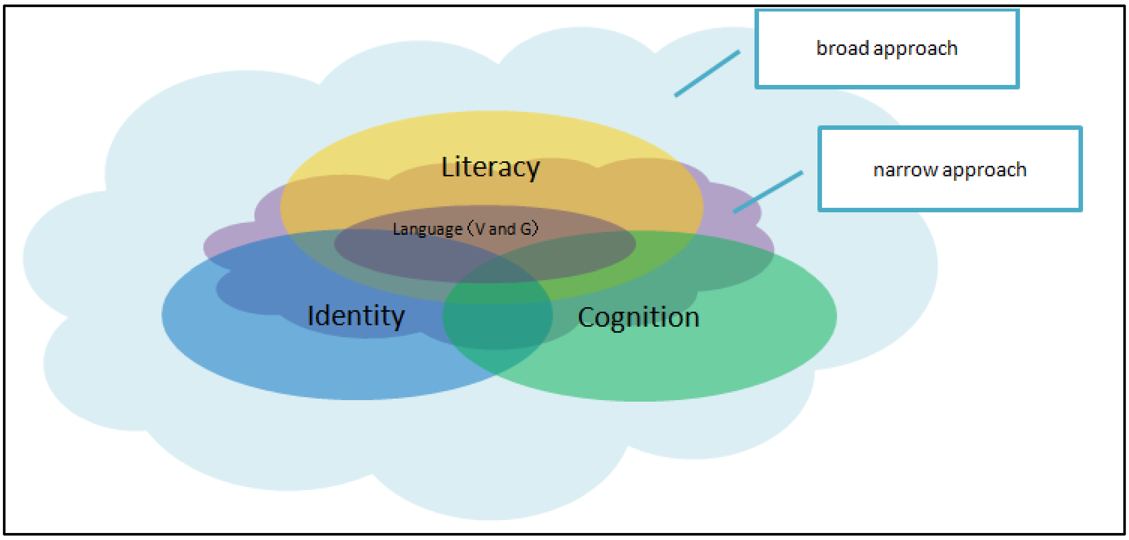


Figure 5. Multidimensional Needs Analysis in relation with Brunton's narrow-broad approach

In the figure I presented above, there are three oval shapes that are overlapping each other. In each oval I put the words “Literacy”, “Identity” and “Cognition”. I will explain the details of the words in the oval shapes later in the conceptual framework. To discover students’ needs, analyzing the needs is an essential procedure before designing a course. There are various instruments and methods of data collection in conducting a comprehensive Needs Analysis such as interviews, questionnaires, participant observations, audits, field notes and diaries (Long 2005). After the information is collected through Needs Analysis, different programs will be defined such as structural, situational, topical, functional, notional, skills-based, and task-based as well as recently introduced syllabus types. (Brown, 2005). Having this variety of notions of approaches in mind, to wrap up the chapter introduction, I designed the research question as follows.

Research Question

1. What are the discourse communities of medical doctors? And how are the Literacy, Identity and Cognition in Time and Space of medical doctors in Japan?
2. How the multidimensional needs of medical doctors can be applied to English for Medical Purposes?

5. Conceptual Framework

Needs analysis is the process of finding the solution after determining the gap between the needs of the target situation and the present situation. So far in Figure 6, the twelve square shapes representing the target situation, the present situation, the gap analysis and the discussion in each step have not been filled in.



Figure 6. The Multidimensional Needs Analysis Model framework

5.1 Literacy

For people outside of the research fields, the term "literacy" has a rather narrow meaning, such as the acquisition of reading, writing, calculating, and computer skills. For example, generally, "illiterate person" means someone who has not acquired reading and writing skills. In developing countries, national and international agencies are concerned with the "literacy rate" of citizens by enhancing education by improving its curriculum and assessments. On the other hand, new literacy studies contain a broad range of topics and concepts. Researchers in the field aim to provide something new for the nature of the field and how new thoughts and ideas can be applied in diverse contexts (Street and Hornberger 2010). Recently, many researchers have conducted studies related to various types of literacy. For example, media literacy of students in a junior high school Yoshimura, 2022), ICT literacy in the medical school (Tomotaki, 2022), legal literacy in a university (Sakai, 2022). Thus, the range of the term "literacy" has kept expanding as the field of study has flourished. In this research, I will grasp how the research in literacy developed and how the study of discourse analysis can be applied to English Education and most importantly, the concept and the definition of literacy to apply in this research.

5.2 Identity

For many researchers, the term "identity" is extensive and intractable. Like the word "discourse", its concepts might include discipline such as linguistics, psychology, philosophy, communication and cultural study. Although it is almost impossible to fully explain the concept of identity in a piece of thesis, at least, to clarify the notion of identity in this research will help understanding of the current study. As the research progressed, one question came to the researcher of the current study's mind: whether identity belongs to personal or social. Countless thoughts in the literature of identity tend to question either identity as personal or social process. However, the position of the current research is that identities are inevitably both personal and social.

5.2.1 Identity as personal or social

This personal and social nature of identity will allow researchers to provide insight into the potential theory of the relation between the person and society. People might think personal identity and social identity should be distinguished (Vignoles 2017). This idea seems appealing, because individuals are not the same as a group or classrooms, it also resonates with a broader tendency in Western thought to consider social as opposing forces. According to Van Dijk (2002), identity may be regarded as a personal notion. While humanists regard individual presupposes that every person has an essential and fixed core, post structuralism supposes the individual as diverse and dynamic (Van Dijk, 2022). In the field of philosophy and psychology, the word 'identity' is frequently connected to personal identity. Tosi (2018) described in her article about a discourse in psychotherapy, that by changing personal identity, a person came to wonder who they are. Thus, identity is deeply connected to the person's consciousness. However, she played the role of a psychotherapist and highlighted the importance of promoting personal growth, social responsibility and awareness of the relational processes that have healing value for clients and communities (Tosi, 2018, pp.139).

On the other hand, apart from the notion that identity belongs to a person, several other researchers in the field of sociology and linguistics regard identity as the way that person understands his or her relationship to the world. McAlinden (2018) conducted research on emotional understanding in English language teaching. She focused on finding from a study that explored intercultural empathy in an educational setting in Australia. She mentioned "teacher identity". In her research, the identity does not sound like the notion that belongs deeply to change the person's entity. In a broader sense. It belongs to a person's occupation. When someone says, 'occupation', it might belong to a person. As one example of social role, a study described how construction of identity depends on recognition of one's identity claims by the audiences, and they may be expected to enact different identities for different audiences. (Vignoles, 2017). He exemplified audiences, such as a husband and father at home, a teacher at work, a customer in the supermarket.

As Davis and Harre (1990) touched upon the concept of 'role', each individual plays some role in a society. Even well-educated doctors can be failing to perform adequately in the workplace depending on their given social role. After all, to assign an appropriate societal role positively affects the cognition of the individuals and leads to bring out the potential ability. Mi Park, et al. (2022) observed medical students' identity to become a respectable doctor, for medical students, great attention has been given to professional identity in medical school to become doctor in the transition from student to doctor. In the course of medical school, medical students professed their identities as given to them by society.

However, as the time went by, various experiences during the medical school affected them and they started to think about becoming a doctor according to their own willpower., and they know the meaning of becoming a doctor in the profession. The last two studies were related to the doctor's identity in the medical community. Those two findings led me to build the platform to extend the understanding of professional identity and application to the learning experiences in medical school.

5.2.2 Social identity theory

For the purpose of investigating the construction of social identity, the social identity theory will be adapted for this study. In several theories of identity, Stryker (1987) explained identity theory which approved a sociological approach. Social identity theory of intergroup relations (Tajfel & Turner, 1986) and self-categorization theory (Turner, 1987) both used a psychological approach. Social identity theory can be explained by two categories: Identity theory which is group-based, and identity theory which is role-based. Group-based social identity is considered by the uniformity of perception and actions of the members of a group who may not have direct relationship with each other. On the other hand, role identity is characterized by differences in performances of the role occupant and the counter-role occupants who relate to each other in an interaction context or situation. Although people can see identity theory from these two different views, it does not mean research has to choose one theory. For the present study, the researcher will adapt both viewpoints that identity can be characterized as a group and as a role. Even more important, the idea I will mainly focus on in my dissertation is personal identity. (Vignoles 2017). Personal identity is seen when an individual acts to achieve his or her own goals and desires instead of acting as a member of a group or category (Stets & Burke, 2000). Deaux (1992) stated that a person's actions may reveal some features of the group's norms which the person consents to, and some actions may be based on the person's feelings and values. Personal identities are added to one's social identities when they are producing distinctive and unique ways of communicating membership in particular groups. Having in mind the "personal identity" in the context of social identity theory can be featured in the notion of "identity" in my current research, it is expected to move into the notion of Van Dijk (2015) that personal existence in society would be natural flow of rational consideration. The notion of identity as it has an invariable fixed core in each individual is discussed in the future study.

5.3 Cognition in time and space

In the past, the dominant approaches to Lingua Franca English were influenced by a structuralism's orientation that prioritizes verbal resources in face-to-face contexts. However, recent developments in globalization, mobility, and digital communication call for a more complex orientation. Researchers should consider that semiotic, material and multimodal resources beyond words should be treated as part of the data (Canagarajah, 2018). To summarize his approaches in three parts, the first is the limitations in the dominant approaches such as the fact that the focus is largely on verbal resources. Although laughter and silence have been addressed in some studies, they have been treated as paraverbal cues. Also, the features of the body such as gaze, gesture, posture, proximity and positioning have also not been included in speakers' interactions. The second is emerging theoretical approaches. In the past, in the structuralism's orientation, the social, geographical, historical, and material considerations were treated as secondary to the more primary grammar. However, he develops the spatial orientation to multilingual interactions, saying that the language is situated and embedded in material life. After all, people speak in order to get

things done, not to prove their proficiency in the grammatical system. Thirdly, he illustrated the need to accommodate more diverse semiotic resources and expand the unit of analysis. He brought out the implications for a spatial orientation. As for methodological implications, in the context of globalization, researchers have to consider local interactions as embedded in layered trans-local time and space scales they experience in their everyday life (Canagarajah, 2018).

In the context of discourse community, discourses are always embedded in a series of social institutions. People create identities and behaviors together with something not just language, but some other thing that is not language. Depending on their occupation and the position in the society, their clothes, way of thinking, behavior, way of communicating, values, thoughts, beliefs, symbols and tools used in conversations tend to vary. Thus, it is useful to think about social and political issues. Gee (1999) pointed out that the discourse existed before each of us came on the scene and most of them will exist long after we have left the scene. (Gee, 1999). Based on the notion two authors mentioned above, the current research will consider the way medical doctors created and situated within their discourses and how they recognize their discourses in time and space.

6. The study

6.1 Overview

For this study, data has been obtained from several sources to make the data collection method more reliable. According to Long (2005), triangulation involves the researchers comparing different sets and sources of data with one another to increase the credibility of their data so as to increase the credibility of the interpretations of those data. Thus, in the current research, the data comes from in-depth interviews with 11 medical professionals working at hospitals and research institutions, participant observation with 13 medical doctors followed by questions and interactions by e-mails, and questionnaires for the 81 students in the Health and Science department in Juntendo University. Due to the limitation of space, these methods are illustrated in Table 1.

	Methods	Data Collection Methods	Participants
1	Interview	written and electric forms of question sheets	Doctors
		face to face interview recording	Dentist
		zoom video recording	Veterinarian
			Student Researchers
2	Participants Observation	note-taking for 8 sessions for 15 speakers	Doctors
		video recording	
		interview by e-mail exchange	
3	Questionnaire to the students	written forms of question sheets	Students

Table1. methods of data collection

6.2 Participants

6.2.1 Participants of the Interview

Since this is a preliminary study, explanations are omitted. Participants of the interview will be shown in Table 2

Interview Date	Participant's Name *Pseudonym	Gender	Age	Affiliation, Speciality
March, 4th, 2020	Dr. Kotani	M	66	Veterinarian, research worker, immunology
March, 6th, 2020	Dr. Funabashi	M	34	Cardiology doctor, graduate student
March, 9th, 2020	Dr. Tsuchiya	M	43	Medical Director of Cardiology, Associate professor
March, 11th, 2020	Dr. Hirata	M	47	Endoscopic surgeon, Associate professor
March, 18th, 2020	Dr. Fujisawa	M	49	Breast endocrinology surgeon, Associate professor
March, 20th, 2020	Dr. Matsumaru	F	41	Obstetrician and gynecologist
August, 4th, 2020	Dr. Sakai	M	46	Breast endocrinology surgeon, cytopathology
August, 23rd, 2020	Dr. Namba	M	43	Emergency doctor, Intensive Care doctor
August, 28th, 2020	Dr. Nimura	M	55	Chemotherapist, Surgeon
September, 1st, 2021	Dr. Ishida	F	59	Medical Technologist, Laboratory technician
January, 21st, 2022	Dr. Kataoka	M	33	Prosthodontics, Dentist, advanced prosthodontics at San Antonio
				Total Length of Interview - 705 min. (11 hours and 45 min.)

Table 2. interview participants

6.2.2 Participants of the Observation

Participant observation was conducted on May 14th and May 15th 2022, in Kyoto (Japan). The 3rd World Congress of GI Endoscopy, ENDO 2022 took place. More than 9,000 participants were expected. Due to the space limitation, explanations are omitted. Participants of the observation will be shown in Table 3 and 4.

ENDO 2022					
Date/time	Title of the sessions I observed	The number of Chairmen and Presenters	Participants of this study	Permission to use the field note	Permission to use the video
May 14th 9:00:00	Optimizing the monitoring strategy monitoring strategy of Crohn's disease	Chair 3 (Japan 2 U.S.1) Commentator1 U.S. Presenter7 (Taiwan2 Japan 3 Belgium 1)	Dr. TAKADA Yoshiaki Dr. KIYOHARA Hiroki	○ ○	× ×
10:30	S09 Advances in colorectal polypectomy and endoscopic mucosal resection	Chair 3 (U.S.1 Vietnam 1 Singapore 1) Presenter4 (China 1 Japan 1 Australia 1 Italy 1)	Dr. MATSUDA Takahisa	○	○ he sent my his own video privately
12:00	Luncheon 5	Chair 1 (Japan) Presenter2 (China 1 Japan1)	Dr. FUJISHIRO Dr. ISHIKAWA + two staffs from Olympus	○ ○	○ very cooperative manner. The copyright is on the Olympus ○
13:00	Update on endoscopic bilary stenting	Chair 3 (U.S.1 Japan 1 Korea 1) Presenter7 (China 1 Japan 2 Singapore 1 Korea 2 U.S.1)	I couldn't talk to Dr. KATAYAMA Akio Dr. NAKAI Yosuke		
14:45	BA06 Best Abstracts: Oral	Chair 1 (Japan 1) Presenter6 (China 1 Japan 3 Hong Kong 1 Germany1)	Dr. UCHIDA Ryota Dr. INOUE Ken	○ ○	○ doctor in Juntendo hospital ○ he was very happy to participate in my research
16:00	The current situation and future endoscopy (IEE) - from polyp detection to characterization including AI technology	Chair 3 (Japan 1 Germany 1 Norway 1) Presenter8 (Itary 1 Spain 1 Belgium 1 Japan 3 Netherlands 1)	Dr. MURAKAMI Takeshi Dr. URAOKA Toshio	○ ○	○ doctor in Juntendo hospital ○ "plese use my data"

Table 3. observed participants on June 14th, 2020

Date/time	Title of the sessions I observed	The number of Chairmen and Presenters	Participants of this study	Permission to use the field note	Permission to use the video
May 15th 8:00:00	Breakfast Industry Symposium	Chair 1 (Japan 1) Presenter3 (Japan 3)	Dr. KIDA Mitsuhiro	○	○ The copyright is on the cooperation
9:00	joint symposium: Further development of submucosal endoscopy and related techniques	Chair 3 (Japan 1 U.S.2) Presenter7 (U.S.3 Japan 3 Italy 1)			
11:00	BA05 Best Abstracts Asia: Oral	Chair 1 (Japan) Presenter3 (Korea 1 Japan 1 China 1)	Dr. TAKENAKA Mamoru Dr. SATO Tatsuya	○ ○	○ "No problem, please use the data" ○
12:00	Luncheon 9	Chair 1 (Japan) Presenter2 (China 1 Japan1)	Dr. SAITO Yutaka	○	○ very cooperative
13:00	Joint Symposium	Chair 3 (China1 Japan 1 France 1) Presenter9 (China 6 Japan 2 U.S.1)			

Table 4. observed participants on June 15th, 2020

6.2.3 Participants of the questionnaire to the students

The participants of this questionnaire were 80 students of the Faculty of Health and Science in Juntendo University.

6.3 Data Analysis

As an analysis method, semantic cluster analysis is used to code the expressions that appear repeated in the interview data of each participant. There were many cases where the similar elements included in the remarks of healthcare professionals appeared in the same context in the complex way (Kuhn, Ducasse and Girba, 2007).

7. Interim Data and Future Study

As an interim conclusion, the literacy can be defined as “naturally acquired attitude and abilities that doctors certainly obtained in everyday life”

7.1 Target Situation in EMP

At the ENDO conference, the gestures and poses of the presenters and coordinators were exact and ideal. The researcher sent e-mail to the doctors to show the appreciation. Then the doctors returned to explain why they came to do those kinds of gestures and take poses. Several e-mails have exchanged to see whether those actions are naturally occurring or conscious action. They vividly describe their experiences, but from distinctive perspectives.

Excerpt - literacy 1
石原：あのような場面ではあまり余裕がありませんので、意識的にというよりも聴衆の方に伝わるようにした結果、そのような仕草が出たのだと思います。また、自分は本来あまり話たりするのが得意でありませんし、好きでもないので、言葉が出てこないことがあります。そのような時に手を動かすことで言葉が出て来やすいことを、なんとなく感じており、言葉が出やすいように手振りが出たのだと思います。

> Ishihara: I don't have much time to spare and think in such a situation, so I think that such a gesture came out as a result of trying to convey the message to the audience rather than I did it consciously. Also, I'm not really good at speaking, and I don't like speaking. Sometimes the words do not come out of my mouth. I somehow felt that it was easier for words to come out by moving my hands like that. I think that the gestures came out so that the words could come out easily.

In his presentation, he was precise and fluent. When asked if his gesture and pose are conscious or automated, he said, he was not thought about the gestures. It was automated. The following still image shows his presentation. He was fluent at the time of the presentation, but in Q and A session, when the Q & A session start, (1) He slowly started greeting to the coordinator and the audience. while he was thinking, (2) He was posing holding a microphone in both hands. After that, when concentrating his thought, (3) He looked down and raised his right and continued speaking. After that, (4) He stopped speaking once, stared at the coordinator, looked at the questioner with his mouth open, (5) At the last of his Q&A session, when his thoughts were settled and he was able to speak confidently and fluently again, and seems like he now knows what to talk and continued talking again with gestures. he became confident, and his facial expression become serious and he became passionate again.

(1)



“Thank you for the introduction, Professor Fujishiro”

(2)



“Maybe iodine staining is still useful, ah…..…for…. Inexperienced endoscopist ….

(3)



“ah…in some case..ah…(thinking)… Iodine staining can display …cancer spread…

(4)



"Better than NBI…"…. nodding

(5)



"I think NBI and iodine staining Complimentary ah….methods…for the diagnosis of espagion cancer"….. Nodding nodding…..

Excerpt - literacy 2

浦岡：クイズ形式はもちろん意識して設けました。ポーズなどは少し意識しているかと思います。

Uraoka：Of course I made the quiz on purpose. I think I was a bit conscious of making poses.

Dr. Uraoka, is very skilled in oral presentation. In addition to his knowledge in his specialization, he has a very good sense of humor. His presentation also showed his talent as a leader. His slides have several interesting quiz formats. The content of the quiz was simple for the endoscopic experts in the venue. See the still image of his presentation below. At the beginning of the presentation, when he was being introduced by the coordinator, (1) he looked very dignified and showed his passion with his lips closed tight. (2) His appearance during the presentation and Q&A section, he also talked in a stately manner. He twirled his right hand to make gesture in saying "more, more accurate diagnosis". and (3) he looked faithfully at the coordinators after he finished making gesture and settled toward the end of his answer in the Q&A session.

(1)



(coordinator)
"I' d like to introduce professor Uraoka from Gunma University"..

(2)



"Okay, considering to western situation,
So, the more, more, accurate diagnosis,prior to cold polyfectomy… is.. "

(3)



"is…required by western…
This is my comment…."

Excerpt - literacy 3

佐藤：間の取り方はあまり意識しておりませんでした。自身での英語発表の経験はあまり多くないのですが、海外留学していた上司の発表を聞いたり、(主にコロナ前ですが)海外学会で外国の先生の発表を聞いたりする機会は比較的多くあったので、その真似をしている中で身に着いたのかもしれません。

Sato：I wasn't really aware of how to pose. I don't have much experience in making English presentations myself, but I have a relatively large number of opportunities to hear the presentations of my boss who was studying abroad and the presentations of foreign teachers at overseas.

Sato is also an endoscopic surgeon the researcher met at the ENDO conference. (1) When he was introduced by the chairman, he smiled and started his speech in seemingly calm atmosphere of the venue. He listened carefully when the chairman asked him several questions during the Q & A session. The chairman mostly agreed his presentation. However, the chairman also decided to ask Sato whether the conventional method of using only one conventional equipment would be easier. (2) He seemed to have excited with the question by the chairman. And his pace of speech became faster. Even the Chairman politely asked Sato the question contained the idea that opposed to his method, (3) He just continued smiling to answer the carefully using the figure of percentage of the cohort of his study. He looked at the chairman politely, and his answer was concrete and backed by the statistic figure. (4) When he tried to remember the number, he looked up. Both the presenter and the chairman spoke fast. Nevertheless, Sato seemed to have been calm by his attitude. (5) After the Q&A session was over, both speaker and the chairman looked content and they both smiled.

(1)



The second speaker is Tatsuya, Sato….

(2)



Thank you for the question. it's a good point….ah,, in our cohort, 75 % of patient….are

(3)



We defined after one year treatment… So we decided to ……

(4)



so we are safer… rescue stent is used in 90 % of the cohort.

(5)



Thank you…

According to data, the identity can be defined as "a character to keep motivated to make continuous effort". For cognition from a time and space, "imagination in other places that are not this place" or "imagination for other times that is not now" are terms to define it. The following diagram illustrates the whole picture of multidimensional needs analysis from the current data.

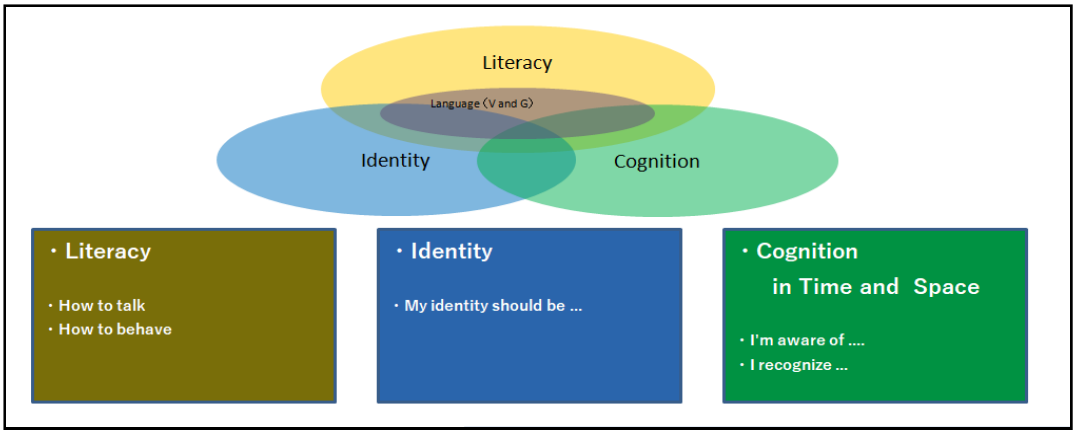


Figure 7. the illustrated image of multidimensional needs analysis

7.2 Future study

So far, the overview of the future research plan including conceptual framework and the new multidimensional needs analysis was discussed. There were quite a few drawbacks currently for this paper to be accomplished as a doctoral dissertation.

1. The researcher has not been able to clearly evaluate which concepts can be used as reference for this research and which parts are not appropriate. Several names of the authors and concepts were pointed out, nevertheless, it seemed as if names and concepts were only introduced. The researcher is still unable to connect them to the discussion and argument.
2. When generalizing theories and current trends, it is necessary to show evidence such as literature review and data. Also, it is necessary to adhere to the APA style.

3. The theory and concept introduced in the first half of the paper and the data analysis deviate. The discussion and conclusion should be backed up by pedagogical theory, analysis, and actual data.

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Difficulties of Sanskrit *drapsá-* 'drop' from Proto-Indo-European **dherebh-* / **dhrebh-*(*so*-): 'analogical (original) *ps*'?

Dr. Mirushe Hoxha,
Faculty of Philology "Blaze Konseki," "Ss. Cyril and Methodius University" (UKIM), North Macedonia

The second opinion of Mayrhofer (1992, pp. 754-755) on Sanskrit (Skr.) *drapsá-* differs from his first opinion on this word (1963, pp. 71-72). In his second etymology, Mayrhofer (1992, ibid.) traces back the original meanings of Skr. *drapsá-* to Proto-Indo-European (PIE.) **dreb-* 'to tremble, quiver'; under one condition, Avestan (Av.) *drafša-*, the equivalent of Skr. *drapsá-*, is from PIE. **dreb-* as well (ibid., p. 754). This marks the scholar's withdrawal of his first opinion on the different meanings of Skr. *drapsá-* from more than one older root, its meaning 'drop' from PIE. **dhrebh-so-* (Mayrhofer, 1963, ibid.). Main references of the old etymology of Mayrhofer (ibid.) are Uhlenbeck's (1898/1899, p. 131) reconstructed **dhrabzha-*, and Pokorny's (1959, p. 257) PIE. **dherebh-* 'to harden'. The present study aims to illuminate an issue that is missing from the debates: meaning 'drop' of Skr. *drapsá-* from PIE. **dherebh-* / **dhrebh-so-* / **dhrabzha-* results with the origin of its cluster *-ps-* from an 'analogical original *ps*' alternating with 'analogical *ps*', while the 'analogical (original) *ps*' in Skr. *drapsá-* contradicts the most attested meaning of this word, viz. 'drop'. Unfortunately, we still prefer to refer to the old etymology of Pokorny (ibid., 257; 211); consequently, etymology of Av. *drafša-* (out of it Middle Persian *drafš*, New Persian *derafš*) remains rather floating. Arguments on the doubtfulness of 'analogical (original) *ps*' in Skr. *drapsá-* 'drop' serve also as an introduction to the plausibility of Av. *drafša-* and Skr. *drapsá-* from PIE. **dreb-* (from PIE. **der*-3 'to run') + *-*s*-, as opposed to their equally doubtful origin from PIE. **drep-* (from PIE. **der*-4 'to cut') + *-*s*-.

Keywords: etymology, *drapsá-*, **dherebh-*, **dhrebh-so-*, **dhrabzha-*, 'analogical (original) *ps*', **drep-*, **dreb-*, *drafša-*.

1. Introduction

According to Pokorny (Pok.) (*IEW* I [1959], p. 211; 257), different meanings of "Skr. *drapsá-ḥ*" are from more than one older root. Meaning "banner (?) / Banner (?)" of Skr. *drapsá-*, "banner" of Av. *drafša-* (> MP. *drafš-* > NP. *derafš*) (the equivalent of Skr. *drapsá-*) is from PIE. **drep-* (*-p-* formant of **der*-4) 'to cut, split, skin' / schinden, die Haut abziehen, absplaten, splaten' (ibid., p. 211; 206).[1] Meaning 'drop / Tropfen' of Skr. *drapsá-* is from PIE. ****dherebh-*** 'to harden' / gerinnen, gerinnen machen, ballen, dickflüssig' (ibid., p. 257); reference is "WP I 876" (ibid., p. 258). Amongst cognates of Skr. *drapsá-* 'drop': Greek *τρέφεσθαι*, *τετροφέναι* 'curdle, be firm'/ gerinnen, fest sein', *τρόφις* 'fat, strong, big / feist, stark, groβ', *τροφαλίς*, *-ίδος* 'fresh cheese, coagulated milk / frischer Käse, geronnene Milch' etc. (ibid., p. 257).

Note that in Walde & Pokorny I (WP I) p. 876 (i.e., the reference of Pok. /ibid., p. 258/ for Skr. *drapsá-* 'drop'), the meaning 'to harden / gerinnen, gerinnen machen, ballen, dickflüssig' belongs to root ****dhrebh-*₂**, while root ****dhrebh-*₁** means 'to crush, grind / zerbrechen, zermalmen' (ibid., p. 875). This distinction is revised in Pok.'s *IEW*, wherein

[1] In the *Revised Edition of Julius Pokorny's IEW* (2007, p. 613) (ed. A. Lubotsky), root "**der-*" with the meaning "to cut, split, skin (*the tree)" (ibid.) is not noted as in the original version of Pok. (ibid.), viz. as **der*-4.

root **dhrebh*- (undivided in *1* and *2*) means ‘to crush, grind / zerbrechen, zermalmen’[2], while root **dherebh*- means ‘to harden’. In WP I p. 876, in the frames of **dhrebh*-$_2$ ‘to harden’, is etymology of Uhlenbeck (*KEWAS* [1898/1899] p. 131) for the meaning ‘drop / Tropfen’ of Skr. *drapsá*-. Therefrom, the reference “WP I 876” in Pok.’s *IEW* I p. 258 points to the opinion of Uhlenbeck (ibid.) on the origin of the meaning ‘drop’ of Skr. *drapsá*-.

Mayrhofer’s first opinion on Skr. *drapsá*- is in his *KEWA* II (1963) pp. 71-72. In this source, meaning ‘drop’ of Skr. *drapsá*- (“*drapsáḥ*$_1$”) is from PIE. ***dhrebh**- / ***dherebh**- (ibid.). The opinion is formulated in brackets: “vielleicht **(als *dhrebh-so-)** [emphasis added] zu gr. *τρέφω* mache dicht, lasse gerinnen (…)” (ibid., p. 71), and with references: “WP I 876”, viz. PIE. **dhrebh*-$_2$ ‘to harden’; “P 257”, viz. PIE. **dherebh*- ‘to harden’; and, “Wack. II/2 922” (Mayrhofer, ibid., p. 72).

References of Mayrhofer (ibid.) ‘WP I, p. 876’ and ‘Pok. I, p. 257’ point to the etymology of Uhlenbeck (*KEWAS* [1898/1899], pp. 131-132) for Skr. *drapsá*- ‘drop’. Uhenbeck’s (ibid., p. 131) reconstructed form ***dhrabzha**- is implied yet it does not figure in WP I (ibid.), Pok. (ibid.), and Mayrhofer (ibid.). Uhlenbeck (ibid.) notes: “**drapsás** m. tropfen, vielleicht aus ***dhrabzha**- zu einer idg. wz. ***dhrebh**- [emphasis added] (…)” (p. 131). Meaning of the root **dhrebh*- is absent in Uhlenbeck (ibid.); Skr. *drapsá*- is related to Lithuanian *drebiù*, Greek *τρέφεται* ‘coagulated’ etc. (ibid., pp. 131-132).

In sum, Uhlenbeck (ibid.) suggests the **dhrabzha*- from **dhrebh*-, Mayrhofer (ibid.) suggests the **dhrebh-so*- from **dhrebh*- / **dherebh*-, and Pok. (ibid.) suggests the **dherebh*-. The meaning ‘to harden’ firstly belongs to root **dhrebh*-$_2$ (WP I, p. 876), then this meaning is transferred to root **dherebh*- (Pok. *IEW* I, p. 258). Uhlenbeck (ibid.), Mayrhofer (ibid.), and Pok. (ibid.) do not elaborate details of the derivation of Skr. *drapsá*- ‘drop’ from **dhrabzha*- / **dhreb-so*- / **dhrebh*- / **dherebh*-. Details of this derivation are related to the origin of cluster -*ps*- for the meaning ‘drop’ of Skr. *drapsá*-. This origin, which has been omitted from hitherto discussions, appears problematic. As such, it reaffirms the implausibility of Skr. *drapsá*- ‘drop’ from a PIE. root with final aspirate *-*bh*-, as well as Skr. *drapsá*- ‘banner’ and Av. *drafša*- ‘banner’ from PIE. **drep*- (< **der*-4) ‘to cut’.

We shall proceed as follows: firstly, we shall decipher the origin of cluster -*ps*- of Skr. *drapsá*- ‘drop’ from PIE. root with final aspirate *-*bh*- + *-*s*-, namely, the ‘analogical *ps*’ (2). Then we shall explain why in the case of Skr. *drapsá*- ‘drop’ from **dhrebh-so*- / **dhrabzha*- / **dherebh*- the origin of its cluster -*ps*- results with an ‘analogical original *ps*’ alternating with ‘analogical *ps*’. This will confront us with the crucial implication of the derivation of Skr. *drapsá*- ‘drop’ from **dhrebh-so*- / **dhrabzha*- / **dherebh*-: Is it plausible to assert that primary meaning of Skr. *drapsá*- is ‘banner’, its secondary meaning ‘drop’ (*sic!*)? (3). The implausibility of this implied assertion reconfirms that the original meanings of Skr. *drapsá*- and its Av. equivalent *drafša*- are from one certain PIE. root, viz. **dreb*- ‘to tremble, quiver’ (< **der*-3 ‘to run’) + *-*so*- (> -*sa*-); origin of cluster -*ps*- of Skr. *drapsá*- (original meanings) and of cluster -*fš*- of Av. *drafša*- (original meanings) from ‘original *ps*’ (4). Finally, we shall summarize the discussed topic (5).

[2] PIE. **dherbh*- ‘to work’ (““dreb, kräftig” und “arbeiten” / ‘rough, strong; to work”) is introduced in Walde & Pok. I (WP I) p. 863, and WP II p. 631. According to the “Revised Edition of Julius Pokorny’s *IEW*” (2007, p. 680), from root **dherebh*- ‘to harden’ is root **dherbh*- (*dherəbh*-?) ‘to work’.

2. Deciphering origin of cluster *-ps-* of Skr. *drapsá-* 'drop' from **dhrebh-so-* / **dhrabzha-* (**dherebh-*)

Phoneme **-a-* and cluster **–bzh-* in Uhlenbeck's (ibid.) **dhrabzha-* indicate that the reconstructed **dhrabzha-* belongs to Proto-Indo-Iranian (PIn.Ir.), most probably continuing Indo-Iranian (In.Ir.). In Mayrhofer's (ibid.) **dhrebh-so-*, the *–so-* should be the 'original' desiderative marker, changed to *–sa-* in (P)In.Ir.

The form ****dhrebh-so***- fulfills conditions for the activation of the Bartholomae's Law, according to which in an environment 'aspirate + *s* (< PIE. **s*) (or another stop)', the aspirate (in this case, *–bh-*) voices the last element (in this case, the *–s-* of **–so-*); the aspiration goes to the last element where it is preserved in Skr., but lost in Iranian (cf. Beekes, 1988, p. 75, nr. 32d). It results that Hoffman-Forssman's (1996) statement "*-bh-* + *-s-* > PIn.Ir. ****bzh*** (…)" (p. 90, §62) confirms Uhlenbeck's (ibid.) form **dhra**bzh**a-* (with preserved aspiration in the *–zh-*) from **dhrebh-*. At this point, Mayrhofer's (ibid.) **dhrebh-so-* appears complementary to Uhlenbeck's (ibid.) **dhrabzha-;* it explains that **dhrabzha-* is obtained from **dhrebh-so-* with the activation of the Bartholomae's Law.

It shall be noted that PIE. ***-bhs-*** (< **-bh-* + **-s-*) gave **GAv**. ***-bž-***, **Skr**. ***–ps-*** (cf. Beekes, ibid.). Example of this change in Skr. is ***dipsa-*** 'seek to deceive'. Let us focus briefly on this Skr. instance and its Av. equivalent to retrieve the clear origin of this Skr. cluster *ps*.

The In.Ir. **d^hab^h-* 'to deceive' had the desiderative stem *di-d**b^h-sa**-* that gave *di*(*d*)***$bž^h$****a-* out of it Av. ***dißža-***, Skr. ***dipsa-*** 'seek to deceive' (Skjaervo, 2007, p. 63). In the words of Jackson (1892), "Av. √*dab-* 'deceive', desid. GAv. ***di-w-ža-*** (< *di-^{d}bh-ža* §89) 'seek to deceive' = Skt. *dipsa-*" (p. 193, §700). Apparently, in the formulation "(…) *di-db^h-sa-* > *di(d)$bž^h$a-* > OYAv. *dißža-* 'seek to deceive' (but OInd. *dipsa-* with elimination of *ž*), Skjaervo (ibid.) hints the derivation of cluster *ps* in Skr. *dipsa-*, viz. "with elimination of *ž*". According to Kellnes (1984), cluster ***-ps-*** in Skr. ***dipsa-*** is obtained by analogical change / replacement: "root *dab^h* 'deceive': *dißža-* < **di(d)ßža-* (by ru[p]ki: **di-d**b-ž**a-* < **di-d**b^h** + sa*. **In OIA** [Skr.], **the group *bž* was replaced by *ps*: *dipsa-*** [emphasis added])" (p. 196).[3]

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[3] In the formulation "(but OInd. *dipsa-* with elimination of *ž*)" (Skjaervo, ibid.), certain details remain rather unexplained. If we deal **only** "with elimination of *ž*" (in fact, *$ž^h$*) in *di*(*d*)***$bž^h$a****-*, then, to obtain cluster *ps* of *dipsa-*, we have two options: a) Less probable but imposed by the formulation: to conjecture that "with elimination of *ž*" means that the **-s-* was inserted between the *-b-* and *-a-* this resulting with ***di*(*d*)***bsa-***, ***dibsa-*; then, cluster ***-bs-* has changed to ***-ps-*. What would be the motive of the insertion of the ***-s-* between ***-b-* and ***-a-* in ***dibsa-*, and which is the origin of this inserted ***-s-*? b) Somewhat making sense yet remaining problematic: the formulation "with elimination of *ž*" implies loss of final *-a-* of *di*(*d*)***$bž^h$a****-* + *-sa-* (desiderative marker), i.e., *di*(*d*)***$b~~ž^h~~$~~a~~****-* + **-sa-* out of it ***di*(*d*)***bsa-***, ***dibsa-*; then follows the change of ***-bs-* into ***-ps-* with result *dipsa-*. In this constellation, the '+ *-sa-*' is necessary and it should be the desiderative marker, because we are dealing with a desiderative example. If we do not presume that the '+ **-sa-*' is the desiderative marker, then the affixed element should be '**-s-* + **-a-*'. In this case, the origin of the '**-s-* + **-a-*' remains undecipherable. However, if we assume that the **-sa-* is desiderative marker, then it remains rather unclear why the 'desiderative' was lost *to be* again obtained, i.e., why it was not preserved. This unclearness results from the fact that *di*(*d*)***$bž^h$a****-* is from desiderative stem *di-db^h****-sa-***; "with the elimination of *ž*" in *di*(*d*)*$bž^h$a-* the 'desiderative' was also eliminated, then the 'next desiderative' was obtained with the '+ *-sa-*'. Finally, if "(but OInd. *dipsa-* with elimination of *ž*)" (Skjaervo, ibid.) points to the derivation of cluster *-ps-* of Skr. *dipsa-*, and it means, in fact, elimination of *-bž-* in *di*(*d*)*$bž^h$a*, then the statement of Skjaervo (ibid.) does not differ from the statement of Kellens (ibid.). If this is the case, then the difference between formulation of Skjaervo (ibid.) and on the other hand of Kellens (ibid.) is that the formulation of Kellens (ibid.) is clear.

Based on the clear formulation of Kellens (ibid.), it can be concluded that the Skr. distinguishes an 'analogical *ps*'.[4] Kellens (ibid.) does not suggest from which model might have been taken over the 'analogical *ps*' in Skr. *dipsa*- 'seek to deceive'; as far as I am aware, no reference addresses this issue of Skr. *dipsa*-.

To sum up. Cluster *ps* of Skr. *dipsa*- 'seek to deceive' (< *di-dbh-sa*-) and on the other hand cluster *ps* of Skr. *drapsá*- 'drop' from **dherebh*- (Pok., ibid.) / **dhrebh-so*- (Mayrhofer, ibid.) **/** **dhrabzha*- (Uhlenbeck, ibid.) derive from the same environment, viz. -*bh*- + -*so*- / -*sa*-.

3. **The 'analogical original *ps*' / 'analogical *ps*' in Skr. *drapsá*- 'drop' from **dhrebh-so*- / **dhrabzha*- / **dherebh*-: Implications**

PIE. **-bhs*- (< **-bh*- + **-s*-) gave Skr. *ps* (cf. Beekes, ibid.) with replacement of the group -*bž*- (following the group -*bhs*-) with the group -*ps*- (cf. Kellens, ibid.). It follows that cluster -*ps*- of Skr. *drapsá*- from ****dhrabzha*-** (Uhlenbeck, ibid.) from ****dhrebh-so*-** (Mayrhofer, ibid.) / from ***|***dherebh*-** (Pok., ibid., p. 257) is obtained by analogical change:

PIE. **dherebh*- / **dhrebh*- + **-so*- > **dhrebh-so*- > (P)In.Ir. **dhrabh-sa*- > (P)OInd. **dhrabzha*- > **drabž(*^{h}*)a*-; then, in OInd. cluster -*bž*- (in **drabž(*^{h}*)a*-) was replaced by cluster -*ps*- giving the final form *drapsá*- 'drop'.

Two implied conclusions result, and in both conclusions a problematic detail that has failed to be noticed is illuminated.

One conclusion is that cluster -*ps*- of Skr. *drapsá*- 'drop' from **dhrabzha*- from **dhrebh-so*- / **dherebh*- (+ **-so*-) **is** traced back to 'original *ps*', because it is taken over most probably from the meaning 'banner' of Skr. *dra**ps**á*- **itself from 'original *ps*' (**-p*- + **-s*-)**, by default, from **dre**p***- (< **der*-4) 'to cut' (cf. Pok. ibid., p. 211) + **-**s***- (< PIE. **s*). Most probably from the -*ps*- of the meaning 'banner' of Skr. *drapsá*-, because "apart from the model analogical change must also have a motive" (Beekes, 2011, p. 80). What would be the **motive** of Skr. *drapsá*- 'drop' to take over the -*ps*- from Skr. *dispa*- 'seek to deceive' (with an unknown model from which it has taken over cluster *ps*, or, eventually, from another unknown model), in circumstances in which the same Skr. *drapsá*- means also 'banner'?

The other conclusion is that cluster -*ps*- of Skr. *drapsá*- 'drop' from **dhrabzha*- from **dhrebh-so*- / **dherebh*- (+ **-so*-) **is** 'analogical *ps*' yet **not** 'analogical original *ps*' because the **locus** of 'originality' (original 'first source') of this Skr. -*ps*- **is not** in **-bzh*- or –*bž*-, but it is most probably **in** the –*ps*- of *drapsá*- 'banner' from *(*dre*)***p***- (+ **-**s***-).

The problematic detail is this:

If cluster *ps* of the meaning 'drop' of Skr. *drapsá*- is from 'original *ps*' because it was taken over most probably from cluster *ps* of the meaning 'banner' of the same Skr. *drapsá*- itself from 'original *ps*' (**dre**p***- + **-**s***-), then this implies that **firstly has evolved meaning 'banner' of Skr. *drapsá*-, secondly meaning 'drop' of Skr. *drapsá*-** (*sic!*).

This problematic implication is unavoidable, because firstly must evolve the 'model' (= 'original *ps*' of the meaning 'banner' of *drapsá*-) which is 'taken over *by* …' (= 'analogical original *ps*' of the meaning 'drop' of *drapsá*-). The reverse is impossible. To assert (= implied conclusion, 'analogical original *ps*') that firstly has evolved meaning

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[4] On Skr. cluster *ps* from 'original *ps*', cf. Jackson (ibid., p. 49 §144). Instance is Skr. *drapsá*- with an undefined meaning, with its Av. equivalent *drafša*- 'banner' (ibid.).

'banner' of Skr. *drapsá-* and secondly meaning 'drop' of Skr. *drapsá-* is implausible, because an abundance of evidence does **not** point to this (implied) assertion. The other implied conclusion, viz. 'analogical *ps*' (yet not 'analogical original *ps*') in the origin of cluster *-ps-* of Skr. *drapsá-* 'drop' due to the locus of originality of this *-ps-* which is not in **-bzh-* or **-bž-* but it is in the *-ps-* of the meaning 'banner' of Skr. *drapsá-* traced back to 'original *ps*' (by default, from **drep-* + **-s-*) would have made sense only if primary meaning of this word is 'banner', its secondary meaning 'drop'.

Therefrom, the crucial implication of Skr. *drapsá-* 'drop' from **dhrabzha-* from **dhrebh-so-* / **dherebh-* (+ **-so-*) is the answer to the question: **Is it plausible to assert that primary meaning of Skr. *drapsá-* is 'banner', its secondary meaning 'drop'? Answer: It is not plausible.**

Skr. *drapsá-* is 'banner' at RV[5] 4.13.2, adjective *drapsínaḥ* is both 'bearing banners' and 'pouring out drops' at RV 1.64.2 (cf. Renou, 1962, p. 64[6]; Gonda, 1975, p. 243), but *drapsá-* "is more commonly attested in the meaning 'drop, droplet', and in fact refers to the drops of *soma-*" (Schwartz, 1989, p. 109). In the hymns of Agny, god of fire, Skr. *drapsá* 'drops of soma' can assume secondary meaning of 'spark' (Renou, 1964a, p. 96)[7], and "it is even possible (I shall not stress the point) that at Yasna 10.14 *drafša-* echoes an old word-play on 'droplet' (of *sauma*) and 'fluttering, trembling'" (Schwartz, 1989, p. 109), rather than "drops of milk?" (cf. Geldner, 1877, p. 153).

4. Skr. *drapsá-* and Av. *drafša-* from PIE. **dreb-* 'to tremble, quiver' (< **der-*3) 'to run'

The second opinion of Mayrhofer (*EWA* I [1992], pp. 754-755) on Skr. *drapsá-* differs from his first opinion on this word. Referring to Flattery-Schwartz (1989, pp. 108-109), Mayrhofer (ibid.) withdraws his first opinion on Skr. *drapsá-* from ****dhrebh-so-*** (ibid., *KEWA* II [1963], pp. 71-72)[8]; in Mayrhofer's *EWA* I p. 754, original meanings of Skr. *drapsá-* are from one older root, viz. from PIE. **dre**b**-* 'to tremble, quiver' (< **der-*3 'to run') + **-s-* (viz. **dreb-s-* /ibid./).

In the view of Schwartz (ibid.), "(…) the entire range of forms in Indic *draps-*, Iranian *drafš-* may be relegated to a single etymon with meaning **'to be in agitated motion'** [emphasis added]" (p. 110). Av. *drafša-*, *drafšaka* 'flag', Armenian (loan from Iranian) *draušak* 'streamer on a crown', Skr. *drapsá-* are semantically parallel to Av. *dwō.ža-* (*dwaža-*) 'to flutter', Indic *dhvaja-* 'banner' (ibid.). Parallel to the developments of *drafša-* *'be in agitation, shine' and *'flutter' would be Sogdian *ərδēf-* (Manichean *ʾrδyf-*, S. *ʾrδyp-*) 'to shine' and Khotanese Saka *drāh-* 'to fly' (< *'flutter the wings' and/or 'dart about'); both Sogdian *ərδēf-* and Khotanese Saka *drāh-* go back to a single stem, viz. Old Iranian **drāfaya-*, wherein the fricative ***f*** is probably from the influence of "*drafša-* < *drapsa-*" (ibid.).

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[5] "RV" Rig Veda, ancient Indian collection of Vedic Sanskrit hymns.

[6] "1.64.2 (…) *drpasá* (…) Old. Admet ici le double sens "goutte" et "drapeau" et allègue 4.13.2. (Renou, ibid., p 64).

[7] "*drapsá*, seul ex. direct pour "étincelles", mais indirectement aussi 10.11,4 (hy. à Agni, l'allusion prédominante étant aux "gouttes" du *soma*). Il s'agit d'une déviation sémantique isolée en partant de "goutte" (terme limité au cycle du soma. Cf. ad 8.19,31." (Renou, ibid., Hymnes à Agni, p. 96).

[8] "Nicht besser *d°* 'Banner' zu *drāpi-* (gegen KEWA II 72, 77, mit Lit.); Herleitung von *d°* 'Tropfen' aus iir. **drabzhá-* (~ Gr. *τρέφω*, AiGr I 242, II 2, 922, KEWA II 71f., Bur, Skr 163) ist lautlich wierlegbar, wenn Y 10,14 *drafša-* 'Tropfen' zu sichen ist. – Erwägung germeinsamen Ursprungs von *d°* 'Tropfen' und *d°* 'Banner' auch bei EilMeth 27 (wo weitere Überlegungen; mit Lit.). [Wesentlich jetzt T. Oberlies, MSS 51 (1990) 153 ff., 176].

Arguments of Schwartz (ibid., p. 13; pp.105- 152)[9] bring conclusion that Av. *drafša-*, Skr. *drapsá-* are from ***drapsa-*** from earlier ****drab-sa-*** from **PIE**. ***dreb-***; **Iranian** root *****drab-*** is from PIE. ****dreb-*** (ibid., p. 110) from **der*-3 'to run'. Cognates: Lithuanian *drebẽti* 'to tremble', Old English *trepan* 'to tread', Dutch *trappen* 'to stomp', Middle High German *trampfen* 'to run' "cf. relationship of Old Indic *sphur-* 'tremble, dart', etc. to Iranian *spar-* to tread, kick', etc." (ibid.).

The translation that Schwartz (ibid., p. 13) suggests for a passage of Yasna 10.14 differs substantially from the translation of Bartholomae-Wolff (1910). In the view of Schwartz (ibid., p. 110), meanings 'trembling, convulsion(s)' of *drafša-* suit the phrase with genitive *gaoš*, viz. *gaoš drafšō*, in "*mā mē yaθa* ***gaoš drafšō*** *āsitō vārəma caire fraša frayantu tē maδō vərəzyanuhanhō jasəntu pairi*" (Yasna 10.14). In this context, it is "rather forced, and not very apt for the larger context" to translate *drafša-* as 'flag, banner' (ibid., p. 108).[10] Apparently, this contextual meaning of *drafša-* is the condition of Mayrhofer (ibid.) to trace back original meanings of also Av. *drafša-* to PIE. **dreb-* 'to tremble, quiver' (< **der*-3 'to run') + *-*s*- (**dreb-s-*).

Cluster -*ps*- of Skr. *drapsá-* (original meanings) and cluster -*fš*- of Av. *drafša-* (original meanings) traced back to PIE. **dreb-* (< **der*-3) + *-*s*- (viz. *-*so*- > -*sa*-) is from 'original *ps*'.

5. Conclusion

Origin of cluster -*ps*- of Skr. *drapsá-* 'drop' from PIE. **dherebh-* (Pok. 1959, p. 257) / **dhrebh-so-* (Mayrhofer, 1963, pp. 71-72) / reconstructed **dhrabzha-* (Uhlenbeck, 1898/1899, p. 131) is 'analogical original *ps*' alternating with 'analogical *ps*'; unknown origin is unmotivated. Cluster -*bzh*- in the reconstructed **dhrabzha-* from **dhrebh-* / **dherebh-* implies **dhrebh-so-*, and it is obtained with the activation of the Bartholomae's Law: in an environment 'aspirate -*bh*- + -*s*-' (= **dhre****bh-s****o-*) the aspiration goes to the last element where it is preserved in Skr. (= **dhra****bzh****a-*), lost in Ir. And, in OInd., the group -*bž*- (following the group -*bzh*-) was replaced by -*ps*- (= analogical change), as it is the case with Skr. *dipsa-* 'seek to deceive' (< *di-d****bh-s****a-*) (cf. Kellens, ibid.). Question is: From which model was taken over cluster -*ps*- of Skr. *drapsá-* 'drop' (< **dhre****bh-s****o-*)? Answer should be traced in the **motive** (**reason**) of the analogical change. In circumstances in which Skr. *drapsá-* means also 'banner', there is **no** motive for the same Skr. *drapsá-* 'drop' to take over cluster -*ps*- from Skr. *dipsa-* 'seek to deceive' with an unknown model from which its cluster -*ps*- was taken over (or, eventually, from another unknown model). Therefrom, if Skr. *drapsá-* 'drop' is from **dhrebh-so-*, then the motivated model from which its cluster -*ps*- was taken over is Skr. *dra****ps****á-* '**banner**'. But this most reasonable solution for the origin of cluster -*ps*- of Skr. *drapsá-* 'drop' from **dhrebh-so-* implies that primarily has evolved meaning 'banner' of Skr. *drapsá-* (by default, from **dre****p****-* 'to cut' + *-***s***- = 'original *ps*'), secondarily its meaning 'drop' (*sic!*) (firstly must be the model, in order that the given element /of the model/ could be 'taken over by…' /= analogical change/). This implication contradicts the most attested meaning of Skr. *drapsá-*, viz. 'drop', thus it excludes any possibility that the primary meaning of this word was 'banner'.

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[9] In parallel with arguments of Flattery (ibid., pp. 03-102).

[10] Translation of Bartholomae (ibid.): "Nicht sollen sie mir beliebing wie das **Stierbanner** [emphases added] sich einherbewegen, (wenn) sie (dich) geniessen; stracks vorwärts sollen sie gehen, (die) sich an dir begeistern; mit energischen Schaffendrang sollen sies ich einstellen". Translation of Schwartz (ibid.): "*May they (your intoxications), besetting me at their own impulse, not move me about as the **trembling of the cow** [emphasis added]. May your intoxications come forth clear(ly); may they arrive bringing straightness of mind".

Meaning 'drop' of Skr. *drapsá-* from PIE. **dherebh-* (Pok. 1959, p. 257) / **dhrebh-so-* (Mayrhofer, 1963, pp. 71-72) / **dhrabzha-* (Uhlenbeck, 1898/1899, p. 131), meaning 'banner' of Skr. *drapsá-* and Av. *drafša-* from PIE. **drep-* (< **der-*4 'to cut off') (Pok., ibid., p. 211) is an old etymology of this word. An abundance of evidence brings conclusion that Skr. *drapsá-* and Av. *drafša-* are from PIE. **dreb-* 'to tremble, quiver' (< **der-*3 'to run') + *-*s*- (cf. Flattery-Schwartz, ibid.; Schwartz, ibid., p. 110; Mayrhofer, 1992, pp. 754-755), origin of cluster -*ps*- of Skr. *drapsá-* (original meanings) and of cluster -*fš*- of Av. *drafša-* (original meanings) from 'original *ps*'. And there are plenty of still **unelaborated yet resolvable** issues implied in the derivation of clusters -*ps*- and -*fš*- of these two forms from PIE. **dreb-s-* (Mayrhofer, ibid., p. 754), i.e., from **drab-sa-* (Schwartz, ibid.).

The difficult 'analogical original *ps*' / 'analogical *ps*' in the origin of cluster -*ps*- of Skr. *drapsá-* 'drop' from PIE. **dherebh-* / **dhrebh-so-* / **dhrabzha-* is also one of the introductory topics that reaffirms the origin of Av. *drafša-* and Skr. *drapsá-* from PIE. **dreb-* 'to tremble, quiver' (< **der-*3 'to run') (+ *-*s*-). Origin of Av. *drafša-* and Skr. *drapsá-* from PIE. **drep-* (< **der-*4) 'to cut' obstructs their clear origin; in its last consequence, it poses doubts on their traceability to the Indo-European. As such, Av. *drafša-* and Skr. *drapsá-* from PIE. **drep-* (< **der-*4) 'to cut' (+ *-*s*-) is an unfortunate solution, which, willingly or unwillingly, returns us to Skr. *drapsá-* 'drop' from the problematic **dherebh-* / **dhrebh-* / **dhrebh-so-* / **dhrabzha-*.

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Language as a Tool of Resistance: The Caribbean, Indian, and African Context

Dr. Hina Tahir,
Department of English, Maulana Azad National University, Satellite Campus, Srinagar, Budgam, Jammu and Kashmir, India

The most controversial aspect of post-colonial writing is the medium of expression because it serves as a means of resistance for the writers. Most of the writers opt for English to reach a wider audience. Since these writers are conscious that their choice of language deprives them of the linguistic resources of their own language for creative use, they try to add a local colour to their English. This serves as both a method and a decolonizing strategy to convey patterns and even linguistic features of the native language through the European tongue. Contrary to this, those writers who opt for native languages argue that the English language was a part and parcel of the colonizing mission and to use it as a medium suggests allowing the colonization of minds. A common observation from the Caribbean, Indian and African encounters with the English language is that all these writers have fought the hegemony of the Standard English language by creating their own variation of English. On the one hand, there are writers like Achebe who consider the English language richer than his mother tongue, Igbo, and on the other, writers like Ngugi who have not only decided to write in their native tongue but persuade others to do the same. The main concern is to resist the cultural imperialism of the English language that may enfeeble other languages and lead to their erasure. The present paper aims to examine the language strategies employed by writers in the Caribbean, Indian and African contexts to show how they play a pivotal role in resisting the colonial mindset.

Keywords: Post-colonial, Resistance, Writing Back, Decolonization, Appropriation, Abrogation, Language Question, Locally Modified English

I. Introduction

The debate on language is crucial to any discussion of resistance in literature and it involves a writer's background, readership and audience. This paper examines how language was used as a tool of dominance in the history of colonization and how the same has been used by post-colonial writers to dismantle the power structures. It examines the relationship between language and resistance. It further deals with the resistance strategies that the writers employ. The language strategies employed by writers are examined in the Caribbean, Indian and African context.

II. Language and Resistance /Language as a Tool of Resistance

Writers have been writing about the European expansion, however, they have themselves been situated in relation to it, as Prospero or Caliban. The relationship between the European ruler and the native savage is a major theme in William Shakespeare's *The Tempest*. Caliban's new language has a wonderful advantage of allowing him to express how he feels towards his master, Prospero.

> You gave me language, and my
> Profit on't
> Is, I know how to curse. The
> red plague rid you
> For learning me your language (1, ii, 366-67).

Caliban can curse because he has been given language by his 'captors'.

In the history of colonialism and decolonization, the themes of writers and their chosen medium present the literary dimension. Caliban's attitude prefigures many of colonial writers who have used the European tongue to represent their condition. In the recent versions of *The Tempest* Prospero becomes the 'villain' and Caliban the hero. This is a way of 're-defining' and 'resisting' rather than simply rejecting the role imposed by the colonizers on the colonized. In "African Language Literature: Tragedy and Hope", Kunene Daniel observes:

> Language is the means by which the writer reveals his soul, and by the same token, the writer's language is the vehicle whereby the reader or critic attempts to fathom the depth of feeling he or she conveys (7).

A language is not merely a means of communication but also a carrier of culture and therefore plays a vital role in the self-definition of its speakers. In *Black Skin White Masks,* Frantz Fanon holds:

> To speak means to be in a position to use a certain syntax, to grasp the morphology of this or that language, but it means above all to assume a culture, to support the weight of a civilization (17-18).

In *The Colonizer and the Colonized*, Albert Memmi argues that in the colonial context "possession of two languages is not merely a matter of having two tools but actually means participation in two psychical and cultural realms" (107). In other words, the onslaught on a language is an attack on a whole culture and a way of life.

During the colonial rule, languages sometimes with a history of over a thousand years (as in India and Africa) were suppressed in favour of the colonizer's languages. Colonial educational institutions not only imparted European languages but also degraded native languages and cultures. In Australia, for example, many aboriginal children were taken away from their parents and educated in English. They were prevented from speaking in their native language and punished if they did so. As such, their native language was not passed onto their children. This resulted in possibility of loss of names, oral history and a connection to land. In *Cry of the Cassoway,* John Wills Kaniku criticizes the boarding schools of the country where high school students are sent to places far away from their residence. This kind of a linguistic situation is noticed by Gilbert and Tompkins in New Guinea where education has led to the extinction of native languages. According to them this results in "neo-colonial elitism... based on a hierarchy of values which stipulates that village culture is outdated and that western education represents the only worthwhile repository of knowledge" (275). When children return to their village, they tell their parents "how good and educated they are and how primitive we are" (275). The degradation of 'native' languages according to Kenyan writer, Ngugi Wa Thiong'o was deliberate and systematic. In *Decolonizing the Mind: The Politics of Language in African Literature* he recollects that as a child he went to a colonial school which punished pupils who spoke in African languages by making them wear a metal plate around their necks which had "I AM STUPID" or "I AM DONKEY" written on it (11). Therefore, in the colonial situation "the colonized's mother tongue... which holds the greatest emotional impact, is precisely the one which is the least valued" (Memmi 107). The colonized child was educated in a language which is a carrier of an alien culture. Under such an educational system, Memmi argues, there is hardly any

communication between the teacher and the pupil and "far from preparing the adolescent to find himself completely, school creates a permanent duality in him" (106). As all official transactions, road and commercial signs are in the colonizer's language the colonized child's mother tongue is excluded from his/her social life by the colonial administration, making "the colonized feel like a foreigner in his own country" (106). Colonized children either remain illiterate or 'fall into linguistic dualism'. The colonial linguistic dualism according to Memmi is unlike any other forms of bilingualism because, "here the two worlds symbolized and conveyed by the two tongues are in conflict..." (107).

In the Caribbean, the problem is quite different, as there is no native language to speak. There is, however, a dialect (Pidgin English or French) that is looked down upon by the 'mother' country. Caribbean people are supposed to speak bad French/English and for the colonizers, as Fanon writes in *Black Skin White Masks*, "nothing is more astonishing than to hear a black man express himself properly, (in a European language) for then in truth he is putting on the white world" (36). The colonized in the Caribbean are considered inferior by the colonizer not because their language (and thus culture) are primitive, but because they have no language other than pidgin, which is a corrupted version of English.

As such, historically, the role of English studies was to consolidate colonial domination and to strengthen and even create native elites. In *Post-Colonial Literatures in English*: *History*, *Language*, *Theory*, Dennis Walder writes that in India and West Africa, this elite was drawn from 'indigenous' population. However, in settler colonies like the Caribbean and South Africa, it remained predominantly European. The distinctions that arose from the contact between the standard form of English and the variant form (of the writings from former colonies), although important, are not static. Variant forms of English like Creole, Pomfrets, Patois, etc. arose "out of a specific, typically colonial situation of cultural mixing" (48). Good examples of such writers are like Keki N. Daruwalla, Edward Kamau Brathwaite, David Dabydeen, Buchi Emecheta, Ben Okri, V.S. Naipaul, Wilson Harris, etc. These writers have contributed rich, complex and potentially valuable literature in English. Walder proposes the following:

> Awareness of these distinctions is as important as an awareness that such distinctions are always fluid and changing. It all depends on the context in which you are looking at a specific example of language use. This is obviously the case for colonial and post-colonial literatures in English, since these are mediated through varieties of the language which have been, and still are emerging in the context of colonial and post-colonial history (51).

Hence, language and Empire have a close relationship. Language played its part not only in expansion of Empire but also in maintaining unity of the commonwealth which was founded in 1931. The expansion of the English language resulted in the growth of literature in English by non-English writers. The world wide spread of the English language is often taken as a justification for British imperialism. Robert Hanks in his essay, "The World's Favourite Language" points out that the vast body of literature produced in English is a strong justification of the claim above. He believes that writers from various parts of the world go on writing in English without having been concerned about what is being lost in translation. In *The Independent* he states:

> These writers have the advantage, as it seems to be, of writing in a language that is both their own and not their own. They are native speakers, but they have, perhaps an awareness of the language's individual quirks and an ability to work against the grain that comes harder to writers who are simply English (25).

The Empire through its system of education installed a standard metropolitan language on its subjects. The subjects write a counter discourse in a 'marginalized', 'non-standard' and 'variant' form of English. The post-colonial writers declare that the English language is incapable of describing their geographical conditions and cultural practices. They subvert and transform the language by replacing English with a local variant, which is generally called 'Locally modified English'. Thus, in the hands of native writers (from colonies) English acquired a local flavour and became a marker of identity. These writers have 'abrogated' and 'appropriated' the Standard English of the Empire. In *The Empire Writes Back* Bill Ashcroft, Gareth Griffiths and Helen Tiffin develop a theory for this literature which they call 'english' literature to distinguish it from the 'English' literature of Britain. They write:

> The crucial function of language as a medium of power demands that post-colonial writing defines itself by seizing the language of the centre and re-placing it in a discourse fully adapted to the colonized place. There are two distinct processes by which it does this. The first, the abrogation or denial of the privilege of 'English' involves a rejection of the metropolitan power over the means of communication. The second, the appropriation and reconstitution of the languages of the centre, the process of capturing and remoulding the language to new usages marks a separation from the site of colonial privilege (37).

The use of the English language by those on the margins has resulted in dismantling the "model of centre and margin" and "the notions of power inherent" in being at the centre (Talib 5). The project of 'de-privileging' the English language of the colonizer and 're-privileging' the English language of the colonized was locked in the debate of 'standard' and 'variant' use of language. This having been settled in favour of the margin has resulted in the decentring of the English language. We move from the notion of English literature to a notion of literatures in English. We are concerned with literatures which deal with multi-culturalism and multi-canonicity instead of a fixed canon of texts and authors. In *Postcolonial Novel: Narratives of Colonial Consciousness*, Om P. Juneja writes:

> The call for the decolonization of English language by Raja Rao, Chinua Achebe... is a crystallised expression of a historical process, which has been going on for almost two centuries. However, the intensity and speed of the decolonization of the English language in the novel of colonial consciousness has its being in the coexistence of a plurality of voices, which test and contest the colonial space in the terrain of language to cleanse it of the unwashed odour (136).

The post-colonial writers continue to write about their native places and bring forth certain assumptions of Britain from the point of view of the colonized. Therefore, the Empire is 'writing back' with a new force collected from various sources. Although 'language issue' is a very important key to decolonization process, the approaches to the continued use of English were not uniform in the post-colonial societies. The approaches differed on whether English was a native or an imposed language. In the settler colonies like Australia and Canada where English was spoken as a native tongue the use of English was never questioned by the 'politically powerful' white settlers. Very often it happened at the cost of indigenous languages. However, no resistance was shown by the indigenous population so as to promote or preserve their language. As a result, many of the aboriginal languages have become extinct. Nevertheless, beyond the settler colonies the position of English was questioned and consequently post-colonial writing is set apart by the conflict of language and experience. According to D.E.S Maxwell the writers from the settler colonies and 'invaded' colonies share two different experiences of colonization and alienation. This difference is well explained by him when he says:

> In the first, the writer brings his own language – English - to an alien environment and a fresh set of experiences: Australia, Canada, New Zealand. In the other, the writer brings an alien language - English - to his own social and cultural inheritance: India, West Africa (qtd. in Ashcroft, Griffiths and Tiffin 24).

II. i. The Caribbean Context and the Use of English

The overwhelming presence of colonialism in the history of West Indies led to the retention of the English language. The option of writing in mother tongue is not available to writers from the Caribbean for they do not have indigenous languages of their own like Africans and Indians. Thus, English is the first language for these writers. For example, George Lamming asserts in *The Pleasures of Exile* that "The language in which these books are written is English - which I must repeat - is a West Indian language" (44). Similarly, Derek Walcott uses English for writing his plays and poems. Although he is accused of neglecting the native forms in favour of the techniques used by his 'colonial masters' Walcott developed an idiom adequate to his subject matter. In "What the Twilight Says: An Overture" he desires to fill his plays with "a language that went beyond mimicry... one which finally settled its own mode of inflection, and which begins to create an oral culture, of chants, jokes, folk-songs and fables"(17). In other words, the English language is not accepted as it is. Trinidad born author, V.S. Naipaul uses Standard English, but recasts into local variants. In *Overcrowded Barracoon and Other Articles,* he remarks that in using the English language "it seemed impossible that the life in Trinidad could ever be turned into a book" (25). He believes that the English language "was ours to use as we pleased" (23). For him the narrative voice is always Standard English although his speakers speak local varieties. Grace Nicholas, Lorna Goodison and Jean Binta Breeze perform poetry in an English that draws upon their local and cultural traditions and variants. In most cases it is oral poetry, as oral traditions are often perceived as being pre-colonial and uncontaminated by the English language or any other colonial language. The poetry of Lorna Goodison and others mentioned above owes much of its 'verbal energy', 'expressive rhythm', and colour "to the incorporation of native speech patterns, musicality, and sounds into English. The sustained use of local images and metaphors, slang and colloquialisms, is a mode of experimentation that alters the colonizer's tongue" (Nayar 250). Hence, these writers

accommodate the English language within the Caribbean experience as they cannot reject the English language (which is not possible in the Caribbean context).

However, English used by these writers, according to Edward Kamau Brathwaite is not:

> The standard, imported educated English, but that of the submerged, surrealist experience and sensibility, which has always been there and which is now increasingly coming to the surface and influencing the perception of contemporary Caribbean people (13).

Brathwaite, himself does not use the Standard English. Although he is not completely dependent on Pidgin and Creole, he uses it for writing his poetry. He usually depicts the spoken language in his writings and it is the spoken language rather than written language that plays an important part in his poetry. His concept of what he calls a *nation language* is based on an emphasis upon orality as he believes that *nation language* is from an oral tradition.

> The poetry, the culture itself exists not in a dictionary but in the tradition of the spoken word. It is based as much on sound as it is on song... the noise that it makes is part of the meaning, and if you ignore the noise... you lose part of the meaning. When it is written, you lose the sound or the noise, and therefore, you lose part of the meaning (Brathwaite 17).

This is followed by a number of younger poets. For example, David Dabydeen uses a variation of Guyanese Creole in many of his poems. The virtues of *nation language* are also highlighted by Walcott in his farce *Beef, No Chicken.* However, Walcott is found struggling to find an identity. He feels West Indian writers are both 'cut off from and part of a tradition'. In his Poem, "A Far Cry from Africa" in *Green Nights: Poems 1948-1960*, he writes:

> I who am poisoned with the blood of both,
> Where shall I turn, divided to the vein?
> I who have cursed
> The drunken officer of British rule, how choose
> Between this Africa and the English tongue I love? (18).

II. ii. The Indian Context and the Use of English

The problem of language in post-colonial societies has been there from the beginning when the 'native' writers from the colonies used the language of their colonial rulers to convey their message. The problem surfaced through the writers' own process of self-discovery and the realization that it is a problem that the serious writer must face and must resort to overcome. The language problem in post-colonial societies is inherited from colonial societies. It is a reminder of the irreversible transformation brought about by colonialism. The history of language problem dates back to the introduction of the English language and literature into the curriculum as part of the larger colonial educational enterprise. In this regard the Indian experience is particularly revealing. The teaching of English in colonial India was first introduced in 1835. The success of this experiment encouraged the British authorities to introduce similar programmes in other colonies.

In an article meant for limited circulation among the company's directors the chairman of East India Company, Charles Grant in 1797 wrote that the natives needed education in English. He felt that only such an education can liberate the Hindus from the oppression by their priests which in turn would lead to the development of an 'individual conscience'. He also believed that such an education would serve to expand British commercial activity.

In 1835 Macaulay arrived with his famous *Minutes*. He believed that the English language and literatures was important "for the intellectual improvement of the people of this country" (qtd. in Walder 48). Although he himself had no knowledge of the native languages but believed that he had never found an Orientalist:

> Who could deny that a single shelf of a good European library was worth the whole native literature of India or Arabia; (hence forth available funds should be employed) in imparting knowledge of literature and science through the medium of the English language (48).

After 1835 the colonial administration set up educational institutions for the purpose of educating the colonial subjects and English became the official language of the government. In her essay, "Translation, Colonialism and the Rise of English", Niranjana Tejaswani writes that William Bentinck, who was the Governor General at this time felt that the English language was the "key to all improvements" of Indians and education itself would result in the "regeneration of India" (777).

The belief in the intrinsic superiority of the English language was shared by the people outside Britain as well. For example, American poet Walt Whitman believed that "the English language is by far the noblest now spoken - probably ever spoken - upon this earth" (qtd. in Talib 6). Cotton Mather (who was a missionary) believed that "the English tongue would presently give [the American Indians] a key to all our Treasurers and make them the Masters of another sort of Library than any that ever will be seen in their Barbarous Linguo" (6). Similarly, in a report published by the British Colonial Office in 1953 it was claimed that without the English language to generate a correct set of values in Africa, the continent would collapse into "moral confusion and lack of integrity" (6). Thus, the claim that the European languages and literatures are superior to other languages and literatures was often made. Nevertheless, this belief in the superiority of the European languages especially the English language came into prominence with Macaulay's notorious *Minutes* on Indian education which was followed by William Bentinck, the Governor General of the time. This was objected by many Orientalists including Horace Wilson. They were of the opinion that such steps are a scheme for total extinction of native Classical Literature. However, the British parliament in India in English Education Act of 1835 made the English language the medium of instruction of Indian education. Intentional or not, one of the effects achieved by this type of education was to locate the colonizer's power in his supposedly superior intellectual ability. The stage was set for a new direction to Indian education. English studies played a vital role in order to consolidate colonial domination and to strengthen and even to create, native elites.

When India got independence from British in 1947, English was declared only as an 'associate' official language, "with the expectation that it would die out within two decades" (90). Many of the Indian commentators were forthright in their view that the English

language is not a desirable medium for the Indian writers and the people. An early resistance to the use of English in India is evident in Gandhi's *Hind Swaraj* in which he declares:

> To give millions a knowledge of English is to enslave them. The foundation that Macaulay laid of education has enslaved us (103).

A little later, Gandhi writes:

> It is we, the English knowing men, that have enslaved India. The curse of the nation will rest not upon the English but upon us (104).

Likewise, Balachandra Rajan in his essay "India" writes that English is "a language imposed upon India rather than nourished by its soil" (King 79). His accusations against the use of English for creative purpose are summed up in the following excerpt from his essay, "Identity and Nationality'' where he writes:

> The Indian who writes in English is *hypothse* Un Indian. He is a product of two cultures and therefore abnormal by the standards of either. His sensibility is mixed and therefore impure. In the dialogue between East and West he can speak for neither participant, though he may have some usefulness when the dialogue breaks down (Mukherjee 2).

He describes Indian literature in English as having one distinguishing characteristic: "its right to be a literature at all is insistently and acrimoniously questioned" (King, 79).

Although the Indian literature written in English is often questioned, "it continues to flourish in India" (14). Authors of an early generation particularly R. K. Narayan, Raja Rao and Mulk Raj Anand became established figures. Works as diverse as the poetry of Nissim Ezekiel, Kamala Das, Keki N. Daruwalla, Attipate Krishnaswami Ramanujan and recent works of Arun Joshi, Kamala Markandaya, Abhay Nagarajan, Arundhati Roy, and many others have established a well worth critical attention. In *The Alchemy of English*, Braj B. Kachru writes that through these writers "linguistically speaking, the process of Indianization of English has acquired an institutional status" (11).

The linguistic and narrative anxiety of the Indian writer writing in a foreign language is well expressed by Raja Rao in the foreword to *Kanthapura*. He defines the problem of his medium as follows:

> One has to convey in a language that is not one's own the spirit that is one's own. One has to convey the various shades and omissions of a certain thought movement that looks maltreated in an alien language to us. It is the language of our intellectual make-up like Sanskrit or Persian was before but not of our emotional make-up. We are all intrinsically bilingual, many of us writing in our own language and in English. We cannot write like the English. We should not. We cannot write only as Indians. We have grown to look at the large world as part of us. Our method of expression therefore has to be dialect

> which will someday prove to be as distinctive and colourful as the Irish or American. Time alone will justify it (vii).

Rao has himself made experiments of considerable value. Besides adapting the ancient 'Puranic tradition' of storytelling in *Kanthapura*, he has paid attention to the smaller details. Expressions like 'nose-scratching Nanjamma of Satamma' 'corner-house Moorthy', 'little mother', 'front-house-Akkamma, '*Harikiatha* man', real-*thiothi*', 'Patwari Nanjundia', etc., are all typical Indian usages that would never occur in Standard English. In her essay, "Decolonization and the Politics of Language" Vandana Datta writes that in *Kanthapura* Rao's language becomes a "living language - the one in which people don't only speak but breathe, feel, think, dream, cry and shout" (Sinha 155). In his essay, 'English in India' in *Commonwealth Literature: Unity and Diversity in a Common Culture,* R.K. Narayan notes that:

> Indian English ... is a legitimate development and needs no apology... (the language is) undergoing a process of Indianization (in the same manner as it adopted U.S citizenship a century ago)… (Press 123).

Narayan's language is closest to the language of newspapers and weeklies. There is no effort at 'translating' or 'transcreating' Indian languages into English. He conveys the flavour of Indian speech in a subtle way. Narayan's English conveys the Tamil forms of speech without translation, more so in case of those characters who do not know English. His language is lacking in variety and his vocabulary is limited. He writes in a subtle language without any anger or protest. The reason for this is explained by Om P. Juneja in his essay, "Domesticated English" where he writes:

> Narayan, like his common folk, seems to be bent on shunning violence: verbal, non-verbal or syntactic. Colonialism to Malgudians is an external phenomenon. They, therefore do not challenge it linguistically or otherwise. Within their small world they feel secure and make a restricted use of English, which satisfies their needs, mostly (Chandra 224).

Rao on the other hand keeps English in a 'state of creative tension'. This according to Juneja is a way of celebrating the Indian consciousness in a "language that by turns soars swings, is incantatory, liturgical and casts a 'mantra' like spell over the reader" (224-225). Rao believes that the English language is not to be rejected but it is to be adopted and 'Indianized'. In *Kanthapura*, for example, he uses unconventional English by adopting the idiom, rhythm, tone and total distinctiveness of the vernacular (Kannada) speech.

Mulk Raj Anand lends a peculiar flavor to his English by using 'Indianism' in a variety of ways - diction, phraseology, idiom, imagery and dialogue. This is illustrated in almost all novels by him. Like Rao, Anand also uses proverbs as the repository of the wisdom received over generations. However, Anand is not successful at 'internalizing' the vernacular proverbs into the medium of the English language. He literally translates an Indian proverb into English as in the case of "After eating seven mice the cat is going on pilgrimage" (226). Anand's Indianness unlike Rao or Narayan does not always emerge as:

> A composite creative experience conveyed through a language
> that shows no sign of self conscious linguistic jugglery. A
> symbiosis between the indigenous culture and the properties
> of Western culture embodied in English is an essential part
> of colonial consciousness (226).

The English language in India has not only been the language of colonial domination but was often used by the leaders to arouse the nation to fight the Empire. It was retained as a 'link language' and a language of intellectual and imaginative articulation even after the British left and its use is continuing till present. English is getting absorbed into Indian languages and itself being assimilated. Since the time it entered the linguistic and literary creativity, the English language has been acquiring new structures and tonalities of the mother tongue. For example, Nissim Ezekiel's poem, "Very Indian Poem in Indian English" in *Modern Indian Poetry in English* is a typical poem in Indian English as it carries the Indian sensibility. It depicts the typical Indian attitude to use present continuous in place of simple present. The poet writes:

> I am standing for peace and
> non-violence.
> Why world is fighting fighting
> Why all people of world
> Are not following Mahatma Gandhi
> I am simply not understanding (Paniker 68).

Therefore, Ezekiel is essentially Indian in his sensibility. He uses words from common, everyday vocabulary but imparts a new meaning and emotive significance to them.

Likewise, Arundhati Roy's *God of Small Things* has been "successful in creating a new Indian English medium that at once distinguishes it from the Queen's English and other Englishes" (Das 72). When a 'conscientious' reader reads *The God of Small Things* he/she can observe Roy's characteristic use of language as 'deviation' from the expected pattern. She has mastered the rules of English and yet she breaks them to accommodate her version of Indian life. In his essay, "Arundhati Roy's Use of Language in the *God of Small Things*" Jayprakash A. Shinde writes:

> The rules of language need to be broken, whenever the context demands it. Hence Arundhati Roy dwells very much on deviations – syntactic, semantic, stylistic and also phonological. Deviations are the pointer to special significance. She uses such device as fragmentation, foregrounding, defamiliarization and topicalization to give expression to fragmented, terror-stricken, lust-obsessed, caste-governed decadent world of Estha, Rahel and the like... *The God of Small Things* to use John Updike's words, 'invents' its own language, substantiating its claim to be a novel of real ambition (164).

Thus, Roy agrees to what African writer Chinua Achebe writes in his essay, "The Role of the Writer in a New Nation" about learning and then breaking the rules of English language. This appropriation on part of post-colonial writers gives rise to linguistic resistance. A good number of Indian English writers have assimilated English to such an

extent that they feel free to call it an Indian language. This is not only true of novelists but poets as well. In *Indian Poetry in English Today*, Pritish Nandy emphasizes:

> English is a language of our own, Yes, an Indian language,
> in which we could feel deeply, create and convey experiences
> and responses typically Indian (8).

On the other hand, Keki N. Daruwalla believes that an Indian English writer, especially a poet has to face a number of problems. In *Two Decades of Indian Poetry in English 1960-1980* he writes that there are:

> Handicaps under which an Indian writer, especially a poet,
> has to labour when writing in English... English never became
> the language of a vast, unimaginative, colourless bureaucracy
> that sat like an enormous toad over colonial India.

Similar dissatisfaction with the English language is evident in Rita Joe. In her poem,
"I Lost my Talk", she laments the loss of her language.

> I lost my tongue
> The talk you took away
> When I was a little girl... (Roman 72).

But then she believes that she needs to recover a voice and the voice produced is embedded with 'subversion' and 'resistance' of the imperial voice.

> So gently I offer my hand and ask,
> Let me find my talk
> So I can teach you about me (72).

Similar kinds of feelings are put forth by Rajagopal Parthasarathy in his poem 'Home Coming' where he writes:

> My Tongue in English Chains,
> I return, after a generation, to you
> I am at the end
> of my dravidic tether
> hunger for your unassuaged
> I falter, Stumble
> speak a tired language... (Paniker 141).

Therefore, Indian English writers have 'wrenched away' the language of their colonizers and molded it for rewriting their 'national past' and recreate the conscience of their race. They domesticate English to suit their native needs. All these strategies of 'subversion' and 'appropriation' are involved in writing a counter discourse. The 'oppositional' literature that is produced as a result of these strategies makes it clear that language is a carrier of culture and identity. This indigenized English enables the Indian writers to construct what Vandana Datta in her essay, "Decolonization and the Politics of Language" calls "liberating narratives" (Sinha 155). Juneja in "Domesticated English: The language of African and Indian Fiction" observes:

> The colonial writer… looks at the world from within the language and renders it as it were,... conveying a sense of fullness of life with its tragic and comic rhythms pulsating with equal force.... The magic wand of Prospero has over the years become a very effective tool in the hands of his colonized subject (Mohan 221).

From the introduction of Macaulay's *Minutes* in 1835 to the publication of *Kanthapura* in 1938 to the present time the English language has proven to be a magic wand to turn the tables. While in the past Rao tried to carve out a place for himself which was free from imperial dictates, Kamala Das in present is out right in her rejection. Her poem, "Introduction" remains the most famous expression of the Indianization, localization and nativization of English.

> Why not let me speak in
> Any language I like? The language I speak
> Becomes mine, its distortions, its queerness
> All mine, mine, alone. It is half-English, half-
> Indian, funny perhaps, but it is honest,
> It is as human as I am human, don't
> You see? (Das 65).

As such, we can say that although the English language has been the language of colonial domination, it has also been the language of resistance against colonialism even after the end of colonialism. The Indian English writers have fought the hegemony of Standard English by creating their own English, infused with the tones, rhythms and expressions of native speech. Indian writing in English carries the regional rhythms, phrases and the syntactical features of Indian languages. For example, when Vikram Seth's *A Suitable Boy* was translated into Hindi as *Ek Acha Sa Ladka* by Gopal Gandhi, he saw it as "an act of retrieval since the cultural subtext of the original really belonged to the Hindi milieu" (Satchidanandan 20).

II. iii. African Writers and the Question of Language

Because of the multiplicity of languages on the African continent and the social contact that took place among the people of different linguistic backgrounds, most of the Africans were bilingual or multi-lingual even before the imposition of European languages. However, there was no hierarchy of values and the choice of which language to use depended on the linguistic milieu. With the imposition of European languages (during colonization) there was a reordering of the language situation in which European languages assumed a position of power and became the languages of 'official discourse'. Although colonialism disrupted many things but it also brought together many people who had hitherto gone their ways. As the West-African writer, Chinua Achebe in his essay, "The African Writer and the English Language" expresses:

> It (colonialism) gave them a language with which to talk to one another. If it failed to give them a song, it at least gave them a tongue for sighing (57).

The language of erstwhile colonial powers according to Achebe helps "retain the facility for mutual communication" (57). In "African Literature as Restoration of Celebration", Achebe comments:

> We chose English not because the English desired it, but because having tacitly accepted the new nationalities into which colonialism has grouped us, we needed its language to transact our business,… overthrowing colonialism itself in the fullness of time (8).

The English language in colonial and post-colonial situations allow what is otherwise inconceivable - the formation of a nationalistic front against white oppressors. This saved the natives from their own divisive tendencies. In *Writers in Politics: A Re-engagement with Issues of Literature and Politics,* Ngugi quotes Ezekiel Mphahlele who claimed that:

> English and French have become the common languages With which to present a nationalistic front against white oppressors. Where the white man has already retreated as in the independent states, those two languages are still a unifying force (56).

Some years later, Achebe addressed the problem in *Hopes and Impediments*: *Selected Essays* as follows:

> There has been an imposed controversy about an African literature in non-African languages. But what is a non-African language? English and French certainly. But what about Arabic?... Is it then a question of how long the language has been present on the African soil? If so how many years should constitute effective occupation? For me it is again a pragmatic matter. A language spoken by Africans on African soil, a language in which Africans write, justifies itself (93).

Achebe attempts to free himself of the controversy, to avoid questioning how the English and the French languages came to stay on 'African soil' and which Africans write in these languages. His pragmatic justification of the English and the French languages is a result of his anxiety to defend these languages.

The choice of language as a literary medium in Africa is a question of literary discussions. Since 1960s a large amount of scholarship and criticism has been generated that not only testifies to the socio-historical importance but puts forth the necessity of such a debate. As Chantal Zabus points out:

> The multiplicity of languages and the concomitant language contact situation in Africa have always been not only a fertile soil for the germination of linguistic conjectures but also a source of challenge and discomfort for those Euro-phone writers eager to render the postcolonial complexity in their novels (Gyasi 32).

Naturally, the language issue is central in discussions of African literature. Since language is indispensable for writing literature, questions pertaining to language arise in any

discussion of literature. However, language questions assume heightened importance when it's African Literature. Although in "The African Writer and the English language" Achebe writes that the "English language will be able to carry the weight of my African experience" (62), Ngugi argues that the only way to retain an African identity is to write in the African languages. The interrogation of the privileged position of the European languages, especially the English language in post-colonial African societies has not only been resisted by Ngugi but many other African writers and critics (sometimes even those who use these languages for literary production and analysis). One of the outright critics of the use of European languages by African writers is Obiajunwa Wali. He believes that the uncritical acceptance of English by African writers has not led to advancement of African culture and tradition. In *Transition*, he attacked all those African writers who wrote in the European languages for leading the African Literature towards a 'dead end'. In his essay, "The Dead End of African Literature" he observes:

> [T]he whole uncritical acceptance of English and French as the inevitable medium for educated African writing is misdirected, and has no chance of advancing African literature and culture (13).

Wali warns the African writers writing in English that:

> Until these writers and their western midwives accept the fact that any true African literature must be written in African languages, they would be merely pursuing a dead end, which can only lead to sterility, uncreativity, and frustration (14-15).

Wali directly attacks the African intellectuals who write in the European languages. His statements came at a time when most African writers (including Ngugi) favoured the European languages. It is very clear that the language question in Africa is not just a linguistic but a political event as well. The political effect was dramatized when Ngugi decided to turn to his mother tongue, Gikuyu which he described in *Decolonizing the Mind: The Politics of Language in African Literature* as "part and parcel of the anti-imperialist struggles of Kenyan and African peoples" (28). Ngugi is not happy with the languages of Europe being taught in Africa as if Africa had no other tongue except those brought by imperialism and bearing the label 'MADE IN EUROPE'. In *Penpoints, Gunpoints and Dreams: Towards a Critical Theory of the Arts and the State in Africa,* Ngugi criticizes A. K. Armah's use of English in his novel *The Beautyful Ones Are Born Not Yet*. He writes:

> It is interesting that a text which is so scornful of the adopted Oxbridge accent of the Ghanaian middle class should be conspicuously silent on the question of English as the language used, irrespective of the accent of the speakers (78).

Ngugi believes that the use of English restricts the audience to a limited class of people who are educated in English. In his interview with J. Martini, A. Rutherford and K. H. Stenderup, he states:

> The very act of using English is ultimately class-based as the audience is restricted to the educated African elite or the foreigners who speak the language and preclude the peasantry of Africa, or the workers in Africa who do not read or understand the language (qtd. in Talib 92).

Ngugi's position on the English language and European civilization as a whole is shared by South African poet and scholar Mazisi Kunene. He has similar opinions on the use of European languages. He calls the avoidance of native tongue by African writers as 'deculturation'. Unlike Ngugi, Kunene did not write any of his original works in English. Although his poetry reads beautiful in English all the English versions of his poetry are actually translations from his mother tongue, Zulu. In "Some Aspects of South African Literature in Transition" he defends the indigenous oral literature in South Africa.

A counter view is however produced by Achebe. In "The African Writer and the English Language" he writes that Nigeria being a country divided into many small regions has number of native tongues spoken by the different classes of people. He gives a practical explanation for his decision of opting for English. In the essay he writes:

> There are scores of languages I would want to learn if it were possible. Where I am to find the time to learn the half-a-dozen or so Nigerian languages each of which can sustain a literature? I am afraid it cannot be done. These languages will just have to develop as tributaries to feed the one central language enjoying nationwide currency. Today, for good or ill, that language is English. Tomorrow it may be something else, although I very much doubt it (58).

Although Achebe believes that the English language came to Africa as part of package deal which included many other things like 'racial arrogance' and 'prejudice', he is of the opinion that; "We should not in rejecting the evil throw out the good with it" (58). In Anglophone Africa Achebe uses the potential of English to Africanize his style by manipulating rhythm, register and lexicon. He makes use of African myths, proverbs, folktales, parables and anecdotes which are found in abundance in African oral tradition. The proverbs in his novels show the reader the logic of culture, provide censure and guidance and also provide a cultural text from which the readers can understand the rules that govern the African society. His project to create a new English through his mother tongue, Igbo, is carried out in French by two Francophone African writers, the Congolese Henri Lopes and Ivorian Ahmadou Kourouma.

The South African writer and critic, Njabulo Ndebele believes that in South Africa the English language, despite its many poses of political innocence is inevitably the carrier of social perceptions, attitudes and goals that perpetuate unequal relations in race and class. He believes that the English language works hegemonically in South Africa and is a tool of oppression. In his essay, "The English Language and Social Change in South Africa" he writes that the reason for this is that the education in South Africa has become "synonymous with the acquisition of English" (Bunn and Taylor 232). He believes that English is an international language only in communicative aspects. He notes:

> For the rest of the time, indigenous languages fulfill the range of needs that English similarly fulfills for its native speakers. From this point of view, the function of English in a capitalist society such as ours can further reinforce the instrumentalization of people as units of labor. So it is conceivable that the acquisition of English, precisely because the language has been reduced to being a mere

> working tool, can actually add to the alienation of the work force (232-233).

Despite the rigorous critique of the use of the English language in South Africa Ndebele is prepared to accord it a viable place in South Africa's cultural life. However, he attempts to imagine a South African English "freed from the functional instruction of corporate English" and "open to the possibility of becoming a new language" (231) with renewed grammatical structure and vocabulary rooted in the experience of the people themselves. Therefore, like Achebe, Ndebele also believes in an appropriation of the Standard English of Europe.

After Wali attacked the African writers writing in English Soyinka and Ezekiel wrote letters to the editor of the magazine, *Transition*. Ngugi recollects in *Writers in Politics: A Re-engagement with Issues of Literature and Society* that Soyinka wanted to know "what Obi has done to translate my plays into Ibo or whatever language he prefers to speak" (56). Inspite of Soyinka's hostility to Wali's observation and Achebe's dismissal of the problem, it is not as if these writers are not attempting to find their own solutions to the 'language question'. In *Writers in Politics: A Re-engagement with Issues of Literature and Society* Ngugi writes that Soyinka, who earlier wrote in English alone has changed his position and has begun to write in Swahili. Achebe's use of Igbo proverbs, myths, parables and folk tales is an attempt to Africanize the speech (of his characters). This is an attempt of reconciling the use of English with its cultural baggage, with a social context that is radically different from that of the First World. Amos Tutuola who only has a sixth-grade education has written a number of narratives. His *The Palm ine Drunkard* is often considered to be the first African novel by the critics and his attempt is more interesting. The novel begins as follows:

> I was a palm-wine drunkard since I was a boy of ten years of age. I had no other work more than to drink wine in my life (Tutuola 7).

Tutuola's complete disregard for the 'correct' English can be interpreted as a kind of resistance of the language which has in the process of its propagation launched an onslaught on the indigenous languages and culture. A necessity for linguistic experimentation lies in the fact that the Africans do not use English the way the English do and also in the fact that the rhetorical devices of each African language and community are peculiar to it and are a legacy of its cultural inheritance. If a flavour of African life is ever to be captured in the works written in English, then it has to be flexed and bent to allow these idiomatic and rhetorical usages to be presented. Today most of the African writers continue to write in English because of the existence of what Abiola Irele terms "Euro-African intertexuality" (Gyasi 34). Irele believes that African literature in the European languages began with Europeans writing on Africa. The European writers initiated and established the terms in which the discourse has been carried out. For example, Africa has a leading role in William Shakespeare's *Othello* and Joseph Conrad's *Heart of Darkness*. As such, the production of literature by African writers was a continuation of a long lasting tradition of European writing on Africa. African Literature in many ways is a "hybrid product that draws on African speech and literature but clothes in imported literary traditions" (Gyasi 35). African writers borrowed English from Europe because they were linked to it by their contact through colonialism. They have been writing about the legacy of colonialism and its impact upon the use of language. South African writers Guy Butler and Dorothy Driver consider the English language to be an African language which to Achebe - a defender of English is doubtful. He

like Buchi Emecheta believes that the use of the English language for writing African Literature has a practical basis. Although Achebe and Emecheta (like many other writers) use English as a language for writing literature they are emotionally attached to their mother tongue. While Buchi Emecheta says that her mother tongue will always remain 'close to her heart', Chinua Achebe in 'English and the African Writer' writes that to abandon one's language is "like a dreadful betrayal and produces guilty feeling" (30). However, he uses English as a means of "infiltrating the ranks of the enemy and destroying him from within" (qtd. in Talib 91). In 1992, Kofi Anydoha categorized the diversity of opinion and practice in the African Literature under four board tendencies:

- An acceptance of languages of enslavement and colonization as the only practical, albeit inadequate, tool of self expression.
- An Africanization of the colonizer's language and the attempt to transform it into a weapon of cultural liberation and identity.
- A repudiation of the imposed language of enslavement/colonization and a return to the mother tongue.
- A reinvention of the 'mother tongue' as *nation language* in the African Diaspora (Gyasi, 35).

Africanization of the European language according to Aime Cessarie is a 'miraculous weapon' with which the African writer can subvert colonialism. It has allowed the African writers to create a 'new English' in which the native and cultural proverbs, idioms etc. play an important part. It is not an invention of a new language by the African author but either a translation or transformation of syntactic and lexical structures of his native tongue into mainstream English, that gives the language a new flavour. This situation has arisen simply because the bilingual African writers are writing from a post-colonial perspective. Commenting on the language used in the post-colonial texts, Samia Mehraj has demonstrated that:

> In using the language of the ex-colonizer it has been important for the postcolonial bilingual writers to go beyond a passive form of contestation, where the postcolonial text remained prisoner of western models and standards, restrained by the dominant formal language… it has been crucial for the post colonial text to challenge both its own indigenous, conventional models as well as the dominant structures and institutions of the colonizer in a newly forged language that would accomplish this double movement... the ultimate goal of such literature is to subvert hierarchies by bringing together the 'dominant' and the 'repressed', by exploding and confounding different symbolic worlds and separate systems of signification in order to create a mutual interdependence and intersignification (Gyasi, 44).

Post-colonial Anglophone/Francophone literatures draw from more than one culture, more than one language, more than one world experience. They defy the notions of an original work and its translation. The monolingual reader is not able to decode the messages as his referential world excludes, ignores and denies the existence of 'other' referential worlds that are important and crucial for a 'global' rather than a 'colonialist reading of text. Therefore, the post-colonial multi-lingual writers in many ways resist and ultimately exclude the mono-lingual reader. There is a demand the reader (like the author) is capable of reading and translating. As such, translation becomes an integral part of the writing and reading

experience. It is as Susan Bassnett and Harish Trivedi remind us, an act of "intercultural transfer" (2). In the colonial context translation served crucial purpose as the colonizers used it as a weapon to gain access to the 'reality' of the colony as well as to impose power. However, this does not mean that translation rendered the colonized a passive subject. As Simon Gikandi has demonstrated in "Cultural Translation and the African Self: A (Post)colonial Case Study" that "cultural translation facilitated the translation of colonial culture into an idiom of postcolonial self-making" (375). This tool of translation has been quite often used in the post-colonial context as it not only helps in translating from the English language to the mother tongue but the vice versa also. Translation can be used to translate texts from one regional language to the other in the Third World but the project is not much worked upon yet. Being translated into English is still a question of authenticity in the post-colonial world. The post-colonial 'subject', as Pramod K. Nayar writes in *Postcolonial Literature: An Introduction* "continues to be subject to the power relations of disciplines, languages, and acts of interpretation, over most of which s/he has no say" (254). A common observation from the Caribbean, Indian and African encounters with the English language is that all these writers have fought the hegemony of the Standard English language by creating their own variation of English. On the one hand there are writers like Achebe who consider the English language richer than his mother tongue Igbo, and on the other, writers like Ngugi who have not only decided to write in native tongue but persuade others to do the same. Gabriel Okara, the Nigerian poet, speaks of the 'untranslatability' of Ijo experiences. Poets like Christopher Okigbo, Kofi Awanoor and Dennis Brutus bring into their writing the qualities of oral poetry. Code-switching and code-mixing is common among the Indian writers. The main concern is to resist the cultural imperialism of the English language that may enfeeble other languages and lead to their erasure. The English language has itself been used as a tool of subversion. For example, Walcott inverts Shakespeare's *The Tempest* in *Dream of the Monkey* for crimes against humanity. In *Une Tempete,* Aime Cessarie uses Creole and Swahili to subvert English. Same is true of J.M. Coetzee's *Foe* that turns the slave Friday of Daniel Defoe's *Robinson Crusoe* into its protagonist. Every language carries within itself the tools of introspection and weapons of self-subversion like satire, irony, parody, etc., all of which it can turn upon itself.

III. Conclusion

Language has been used as a tool of dominance in the history of colonization. The written text was chosen as the ideal mode of cultural and intellectual domination in the process of colonization. The establishment of English studies led to an unprecedented growth in the consumption of English literature in the colonies in India, Africa and other colonies. English literature became a yardstick by which the oppressed people began to measure its intellectual capabilities, often denigrating indigenous literary traditions in order to acquire the elements of 'superior' culture. In the process of decolonization, the natives had to either reject or revolutionize this body of knowledge in order to formulate a nationalist, anti-colonial ideology. This desire to reimitate voice of the subjugated led to resistance. Language in post-colonial writings plays an important part as it has been used by the writers to dismantle power structures. Although a considerable amount of literature of resistance has been written in the European languages as well as in native languages, the choice of language in which to compose, is in itself a political statement, on part of the writer. It varies from author to author, the author's background, the country to which he/she belongs and his/her readership. Language also plays an important role in the attempt to realize a national identity. According to Robert Phillipson, the active promotion of language is an active expression of power of powerful over the powerless (65). The historical examples of linguistic imperialism are the retention of French over English (following the French invasion of England in 1066),

Japanese over Korean (following annexation of Korea by Japan in early twentieth century) and Russian over Ukrainian (following Soviet oppression of the Ukraine in the early twentieth century). The development of American English as a distinctive variety of English is one of the ways of expressing a national identity. However, in the recent years it has been perceived as an agent of cultural imperialism. Although American cultural influence is not entirely linguistic, language plays an important part in oppressing other cultures. This is done through television programmes, movies, media information, films, public speeches, academic journals, newspapers, corporate world, etc. Linguistic imperialism is more dominant and powerful and functions 'through remote control'. In *Three Plays: The Last Carnival, Beef, No Chicken, A Branch of the Blue Nile* Derek Walcott writes that linguistic imperialism manifests through "Mc Donaldising" and "Kentucky Frying" everything (204). As such, it is a way of presenting an American conception of the world. This made a few Scottish writers to prepare videos of children's stories in Scottish in 1999 in order to overcome 'Americanisms' developing among children. This effort came as a result of the spreading domination of American culture among children through programmes like "Seasame Street and Disney Cartoon epics such as the Lion King" (Talib 55) in which language plays an important role. This is the reason that the language question continues to be the central issue for the writers. For those writers who use English for creative writings (like Achebe, Soyinka, etc.), English becomes a national language. The reason behind choosing English as a medium of writing is that these writers find it difficult to write in native languages due to multiplicity of spoken languages in their countries. These writers propose a localised variety of English. While Edward Kamau Brathwaite proposes a 'national language', Gabriel Okara writes in a manner that he translates directly from mother tongue, Ijo. Parallel to those who write in English, some writers (like Ngugi) write in native languages because they believed that the oral culture was sidelined with the introduction of the English language. Therefore, the continuing use of the English language at the cost of native languages is questioned.

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Relation between the Metacognitive Strategy for Learning English as a Lingua Franca (ELF) and Students' Autonomy Development

Satomi Ura,
Department of International Studies, School of Humanity, Meisei University, Japan
The global economy has been expanding more than ever and multilingual interfaces continue to increase. English is one of the dominant languages learned and a major focus of foreign language education in Japan. This study aims at uncovering issues learners of English in Japanese university students have and proposing an educational approach that works on the learners' autonomy and subjectivity. Empirical data illustrates a process of how students develop meta-understanding about English as a Lingua Franca (ELF) and autonomous participation in the classroom activities. Some students claim that they are not sufficient English speakers which show their initial subjectivity. Through multiple experimental activities, students developed a sense of autonomy in using English. The results revealed what inhibits and frightens students from speaking up, and how they can potentially take the subjectivity to speak up in English. Cognition and facilitation that fosters autonomy are proposed.
Keywords: Metacognition, Lingua Franca, Multilingual interface, Autonomy, Subjectivity

1. Introduction

For decades, students' autonomy in the classroom has attracted pedagogical researchers' attention. This study explores students' autonomy in the English language classroom at a Japanese university. Since autonomy is fostered in a psychological process and is deeply related to cognition, this study examines which cognitions are relevant to learning English as a second language. In Japan's English learning context, students' attitudes toward English and their past learning experiences influence their subjectivity in a classroom.

The definition of learner autonomy is the ability to make changes in learners' learning (Holec, 1981). Learner autonomy was traced initially in the discussion of foreign language learning in Europe in 1960 to promote relevant and influential research in linguistic and psychological areas (Trim, 2007). From the beginning of the discussion, language education and psychology had a strong relationship. This study views psychology as participants' internal mental processes working in the brain, such as perception, thinking, attention, and language, applied in cognitive psychology (Sternberg & Sternberg, 2016). In language learning, what would happen between learner autonomy and cognitive understanding? This study explores how to stimulate students' autonomy and the relationship between autonomy and metacognitive strategy for language learning. The English courses provided students with opportunities to engage in educational activities where they could demonstrate their result of self-learning, their performance as English users, and the degrees of their metacognition.

2. Background

As we all know, economic activity crosses boundaries and accelerates the mobility of products, services, and tangible and intangible education. Although globalization permeates

our daily lives, Japanese business corporations need more employees who can work globally. English is one of the dominant languages in business situations. Moreover, foreign language education in Japan focuses on English education.

Companies have been concerned about employees who acquired the skills to become global human resources. It has long been practiced in Japanese business corporations to hire their employees in bulk at one specific recruiting occasion and train them. Companies expected less from universities. Gradually the expectations of universities to produce global human resources arose. The government and leaders of industries discussed the role of university education had set policies. University education, which is a significant part of the connection between academics and work, contributes to human resource development in a global context after graduation. The Japan Association of Corporate Executives called on universities to contribute to fostering talent in education through an alliance of business-government-academics (Keizaidoyukai, 2007). Although language skills are one of many elements required to be globally active, proficiency in rudimentary language skills is required. Since English is the dominant language of foreign language education in Japan, the following section demonstrates relevant background information about English language education in Japan.

With the continued spread of English as an international auxiliary language, English became a contact language for the wider population. English as a Lingua Franca can facilitate global communication among users (Seidlhofer, 2005). On the other hand, learners conceive that a limited number of native speakers of English speak their language and are considered indigenous (Holliday, 1994). The use of English has spread worldwide, with as many as 70% of speakers being non-native speakers. That suggests the globalization increases multilingual interfaces.

The identity of English in Japan has long remained as that of a speaker from an inner circle of countries (Seargeant, 2009; Yamanaka, 2006). This perception is often found in English learning materials and shared by students, schools, and teachers (Honna & Takeshita, 2014). Honna and Takeshita (2014) argued that raising awareness of the cross-cultural characteristics of English as a global lingua franca should have promoted awareness of English as a global concern. In the Japanese educational context, accepting the concept of Lingua Franca is still underdeveloped.

3. English education in Japan

The English education system in Japan has received criticism for multiple reasons. Jones (2019) pointed out the education system and procedural shortcomings which negatively influenced students' attitudes, beliefs, and motivations. English test taking, the pedagogical approach of the grammar-translation method, and the deviation value for the school ranking system were noted as three shortcomings (Jones, 2019). While multiple arguments have arisen for emphasizing academic credentials more, most people perceive it as a test-oriented society. This background context influences learners' cognition of English when they speak

in a foreign language by pursuing a perfect, complete, error-free, and authentic way of speaking.

Jones (2019) argued that the educational system, teaching methods, and values are closely related to students' motivation and attitudes in Japan. In addition to the educational background of the Japanese, other studies have examined the relationship between Japanese cultural discipline in school and students' attitudes toward English language learning. The following section will discuss the values and behaviors toward education in social backgrounds.

4. Quiet classroom as a discipline

Nakane (2007) and Yoneyama (2007) illustrated Japanese discipline and educational practice. Nakabe (2007) investigated the meaning and roles of silence in intercultural communication by observing Japanese and Australian participants. Nakane pointed out that in Asian and Eastern cultures, silence is more prominent than in the West. Nakane’s investigation focused on the context of English as a second language programs in the US, UK, and Australia.

Nakane's analytical model for interpreting silence in intercultural communication suggested multiple factors involving linguistic, socio-psychological, and cognitive domains. In terms of what appeared different from the West and other countries, the students were reticent, and how they participated in class and spoke English was distinctive and sometimes becames a problem for teachers and learners. One of the problems was that Japanese students needed help participating in discussions with local students in Australian university classes. Silence would express non-participation, lack of participation in the conversation, lack of speech on specific topics/matters, and lack of speech specific to interactive situations. When silence appeared as a phenomenon, Nakane examined Japanese high school classrooms to assess how students' performance in silence impacts Australian university classrooms as intercultural communication. One of the significant reasons that international students remain silent is linguistic proficiency (Liu, 2002).

Regarding linguistic proficiency, not only lexico-grammatical competence, turn-taking skills were found to be problems. Japanese students' and Australian lecturers' comments revealed that sociocultural background also caused silence. If how socializing in classrooms is different, it could be the source of the issue. Nakane (2007) pointed out that Japanese students have behaviors underlying different understandings of knowledge and the learning process influenced by disciplines. For example, Japanese students must familiarize themselves with disagreements, critical comments, and jokes. Students in Japanese classrooms are not supposed to respond proactively in a Japanese classroom context. Without sociocultural background information, the lecturers in Australia did not recognize the participants' sociocultural norms, causing a problematic view of participation. The interpretation of silence for lecturers was possibly a 'lack of critical thinking skills' or 'expression of politeness .' Nakane (2007) also pointed out that individual perceptions of

different experiences and interactions of all participants in the classroom constructed silence. When different contexts clash, researchers need to examine multilateral perspectives.

In addition to the discussion so far, English education is also affected in terms of discipline. Yoneyama's study (2007) illustrated Japanese school disciplines. The educational approach made the discourse of English classes in Japanese education. School education socializes children as Japanese by equipping them with distinctively Japanese values and self-discipline.

5. English classes at the university

Students who have acquired the learning experience and moral discipline at school become university students and aim to acquire skills through the curriculum. Since the author conducted this research in the International Studies Department, the curriculum was specific to International Studies.

English courses aim at preparing students can understand the main points of all situations when they communicate with people expected in daily lives and familiar matters regularly encountered in work, school, and leisure. By the end of the course, students will achieve Level B1 on the CEFR and will be able to progress to B1+. In a general English course, students improve macro language skills, speaking, writing, listening, and reading. Students are encouraged to participate actively in pair work, group discussions, and presentations.
Another English course focuses on developing productive skills (speaking and writing) by using global issues as core topics. The main goal of the course is to equip students with the ability to share their ideas and knowledge in the hope of leading discussions surrounding global issues. Students should gain confidence in their speaking and writing abilities and reading comprehension skills by doing this. This course also allows students to develop their learner autonomy by researching and sharing the topics discussed in class and sharing them with their peers. English courses help build students' global citizenship, communication, discussion, global viewpoints, and critical thinking skills. Developing a self-learning attitude is another emphasis in the syllabus.

6. Students' current situation and research questions

The education focused on writing, emphasizing test preparation in secondary education, and students struggle to be independent and to communicate their opinions. The initial subjectivity of students in the class was reflected in their comments, opinions, and chatter of the students in class. Many of the students said they did not speak English. According to the interview, students worried about correctness. Also, students paid attention to their peers and how they behaved in the classroom. If peers did not speak English, they could not use English. That was negative peer pressure. These discursive comments showed one aspect of reality among ordinary students in the classroom. In that situation, they needed help in using English. Hence, the author investigates how educational activities make students become proactive and increase their interest. The most valuable thing in education is stimulating

students' autonomy and encouraging them to become individuals with positive subjectivity toward the global context.

This study aims to nurture students' autonomy and subjectivity as English users in a university language classroom and apply it to nurturing potential global human resources. Based on the above, the author set research questions as follows.

1. How do students overcome the difficulty of using English in a language classroom?
2. What are the practical educational approach to increase students' autonomy and subjectivity as English users?

7. Conceptual framework

Raising awareness is the initial cognitive process that enables learners to be conscious of the learning objectives. This study applied the conceptual framework Scharle and Szabo (2000) proposed models of learners' autonomy constituted of three stages. In the second stage, learners apply the previous learning experience to a new practice. In the third stage, they control their learning by themselves. Through these cognitive stages, learners' autonomy could emerge.

According to Dang's review (2012), in most studies, three processes were observed: managing and enhancing learner autonomy, setting up staters appropriately as an initial action, and monitoring collaboration and interaction among learners. Autonomous learning involves proactive subjectivity and behaviors constructed by the individual's cognitive development. They concluded their learning with evaluation. Through these stages, learners interact between their minds and the environment. Since subjectivity is a psychological state of mind and cognition influence their behavior.

From a hypothetical viewpoint, the author investigates the involvement of metacognition because cognition may link to learning. Metacognition represents thinking about one’s thoughts (Peirce, 2003). More precisely, metacognition is recognizing what kind of thinking learners have by themselves and understanding what learners already know (McGuire & McGuire, 2016). This study investigates learners’ autonomy by synthesizing how metacognition helps them conduct activities and develop linguistic skills.

8. Data collection

The author collected the data in English classes at a private university in Tokyo, Japan. The research participants were 26-second grade students in the 2022 academic year. The university offered classes in two semesters, 30 weeks a year, for 90 minutes per session. The English class was two sessions per week for 30 weeks. The author observed 90 hours of students' work during learning activities. For ethical considerations, anonymized pseudonyms were used in this study.

9. Data analysis

9-1. *Interviewing an international student as the group activity*

Besides the lecture and practice with learning material, students engaged in their activity, aiming to improve their English skills. Textbooks were designated for English classes and used for basic vocabulary and grammar as a reference for topics. Students found the theme of the activity themselves. The definition of learners' autonomy places their decision-making in the first place. It is possible to give students autonomy within a fixed syllabus. The English courses already have designed learning objectives in the syllabus. However, group activities can provide opportunities for students to decide the direction of their learning.

The author analyzed the data from one of the students' video clips. The author chose this video clip because it included reciprocal ideologies among students. This study shows the interrelation between meta-cognition and autonomy by analyzing empirical data on English classroom activities. Three students engaged in this group activity. Group members interviewed an international student from Romania and made a video clip to report their learning outcomes. The video clip content was the highlight of the recorded interview. The length of the video was 6 minutes and 15 seconds. The edited video clips condensed their learning. The author tried to analyze their cognitive development in the class activity by interpreting what they were trying to convey. The video clip can be divided into two parts by the type of questions. The first part of the video clip was about the group members' objective, "Are there any inconveniences or difficulties in living in Japan?" The second part is, "Teach me how we can improve my English."

9-2. *Excerpt one: difficulties in living in Japan*

Following is transcribed interview between three Japanese students and a Romanian international student. Students in this group had planned and expected that an international student would have difficulties living in Japan. Their interview aimed to offer some advice and help ease her difficulties by using English. The answer from the interviewee, however, was nothing in particular.

1. J1 Why did you choose a Japanese university?
2. R: At first, it was an exchange student program.
3. J1: Ahhh.
4. R: I had a chance to come to Japan for one semester.
5. J1: Oh. (subtitle on the video clip: No relation to the question)
6. R: And I liked it so much that after I finished that, I decided to return for my master here.
7. J1: Hummmmm, thank you. *Eh*, well, next. *Kore.* (This)

Lines 1 to line 7 were the sequence for the first question. Students asked the reason why the interviewee decided to come to Japan. Then, in line 5 subtitle pointed out that line 6 had nothing to do with the target question. It showed that the level of comprehension was immature. Students should have paid more attention to what they could not understand. However, they chose to proceed with the interview ahead. The following question was the

main goal of the interview. J3 asked about the difficulties faced by the international student in line 8.

8. J3: Have you ever had a problem coming to Japan?
9. R: Before coming?
10. J2: Yes, yes, yes.
11. J1: Yes, yes.
12. R: Uh, nothing, problem. But coming to Japan is not very easy.
13. J1: Oh.
14. R: Because all the documents needed to prepare many, many things to need to have.
15. J2: Oh.
16. R: And all process takes a very, very long time.
17. J1: Hmm.
18. R: To do that alone was too difficult.
19. J1: Er, do you have friends in Japan? Japanese friends? Wowwwww. *Nannte debating?* (How do I say it?) *Muzukashiina.* (It is not easy.) OK! Thank you! Next. Er.

When students started this interview section, the Romanian international student confirmed whether she was asked about things before coming. To assess the current problem or difficulty, students needed to repair the question by answering the interviewee's confirmation. However, they chose the smooth interview procedure and got the answer about difficulty before entering Japan. In lines 14 and 16, the interviewee described degrees of hardness in completing paperwork without any help. This illustration of how hard to enter Japan possibly emerged line 19 question. When things were complicated, the interviewee might have had Japanese friends. They asked the interviewee, "Do you have friends in Japan?"

There could be another interpretation of these lines of conversation. The line 18 utterance had no response or comment from the student. If they asked a different question because they did not follow what the interviewee said, they could not give her any reaction to it. Line 19 had code-switched utterances, such as "how do I say it?" or "it is difficult." These can show students' struggle with following English answers.

Students asked what the interviewee brought to Japan for souvenirs. Line 20 developed a new question. Line 21 showed the interviewee asked to repeat the question to the student. Interestingly, the student felt that it was unexpected that the question was asked back.

20. J2: What was it good to bring to Japan?
21. R: Please say it one more time. (subtitle on the video clip: *Yosogai* means unexpected)
22. J1: What was it good to bring to Japan?
23. R like a souvenir?
24. J2: Yes, yes, yes. *Wakattenai.* (subtitle on the video clip: I don't understand it.)
25. R: Uh, um, it depends, because I already had friends and I knew teachers to one teacher. To one friend, I brought Romanian wine. And to others Romanian snacks.

26. J3: Hmm
27. J1: *E, nani?* (What was it?) What's a snack? What's taste?
28. R: I don't remember what I brought to Japan. I think I brought chocolate,
29. J1: Hmmm!
30. J2: Hmmm!
31. J3: Hmmm!

When students asked what kind of things the interviewee brought as gifts, they did not understand what a 'souvenir' was. However, this time, they also skipped confirmation of the meaning and progressed to the next. The interviewee's utterance continued, and students showed interest and asked more about it in line 27. By asking three questions, students experienced co-constructed conversation in English by keeping the smoothness to conduct the interview. They handled the situation even if students had uncertain things they did not understand. From this observation, the student could repair the situation and continue the conversation as the interview was conducted.

Students were the editors of the video clip and responsible for how the content was presented. The highlight of the second half of the video clip was where they embodied the notion of English as a lingua franca. Excerpt 2 displayed the embodiment of the practical use of their capable English skill and an example of how students found ELF practical use. In their presentation, they used English as a lingua franca, which was introduced by mentioning ' Degawa,' a famous Japanese comedian who traveled the world in TV programs. He used his English with his capacity, not proper English, but he performed as an enthusiastic speaker to achieve goals. Before line 32, the subtitle showed students' performance resembles Degawa's speaking style.

9-3. *Excerpt 2: Teach me how we can improve my English*

Kokokara wa Degawa English hairi masu. (subtitle on the video clip: Here, we talk in English like the comedian Degawa does.)

32. J1: I don't speak English. I can't speak English. But I learned I learned English very hard. Please teach me. Er, what, how about, please teach me English. English. English skill. Ummm.
33. R: Improve?
34. J2: Yes. Yes.
35. J3: Yes. Yes. Up, up, up.
36. R: Yes, how to improve.
37. J1: We want to speak English, but I do not. We don't use English in other English classes. So we ah- Japanese, Japanese always, always use Japanese in English class but use Japanese.
38. R: ah
39. J1: So, I can't speak English.
40. R: I see. OK. So, if you three of you.
41. J1: Um

42. R: you go have lunch. All of you, when you meet, speak in English.
43. J1: Oh!
44. J2: Uhhh.
45. J3: Uhhh.
46. J1: It's a very good idea! Wow. (Laugh)
47. J3: *Sugo. (Great.)*
48. J2: (laughter)
49. J1: We want to meet you.
50. R: Maybe I can come to the university if you want to meet me. But when you talk to Miss Ito, do you have a class with K *sensei* (teacher), T *sensei* (teacher) Z *sensei* (teacher)? Talk in English with them.
51. J1: Ahh, Miss Ito is here now.
52. R: Oh really?
53. J1: Ito *sensei* (teacher).
54. R: Talk to her in English. No Japanese!
55. T: Lucy!
56. R: Hi! How are you?
57. T: Thank you very much for your time. They are excellent students. Do you agree?
58. R: Talk to Ito san in English.
59. J1: Ah, yes. (lower voice)
60. J2: More English, very hard.
61. J1: OK. Thank you.

Excerpt 2 contained the illustration of an accurate perception of the English language. As I explained in the background, students often say, "I don't speak English ."In lines 32 and 39, students clearly said insufficiency in English skills, which was a big issue for them. Students successfully conveyed their situation to the interviewee. Students confessed they spoke in Japanese in English classes, not using English. As a result of the consultation, they were advised to speak English in daily conversation with friends.

10. Discussion and conclusion

Viewing the whole activities, second-grade students have remained the learning experiences and the habitual behaviors of their past educational activities in secondary school. Their reluctance to speak is caused by their fear of making mistakes which can be said to be their obsession with correctness. In addition, as per their experience, there were relatively few discourses in which students actively discussed their opinions as a class atmosphere and habit in secondary schools. The above matters are strongly influenced by the context of Japanese education, which is discussed as a background.

Firstly, as a result of activities that overcame the aforementioned issues, the most valuable thing was completing the task with their language capacity. Deconstruction of their assumption of English has occurred about unwillingness to speak in English and an intense obsession with correctness. Contributing to the deconstruction was the understanding of the

ELF concept. The author demonstrated the data analysis, focusing on the students' video clip reporting intercultural communication. While participating students interviewed an international student from Romania, there were several places that students did not understand well. These unclear things might have been problematic for students when they conducted the interview. However, students selected the best possible choice at that moment, not to stop the interview. Students successfully continued asking a series of questions. Thus, the driving force behind this was the metacognition of English as a Lingua Franca concept. Students learned that they could converse using simple expressions and words they knew, even if they did not sound like native English speakers' models.

Secondly, students learned that what they imagined beforehand differed from their counterparts' experiences and ideas. Things may not go as expected in a real conversation with a partner. By answering unprepared questions and answers, students will be able to learn how to use English in real-life conversation, which will train their linguistic skills practically. In the data analysis, students did not find the interviewee′s difficulty, which was unexpected. The international student mentioned no difficulty living in Japan. The international student only pointed to the paperwork to submit to the Japanese government before coming to Japan. Unexpected answers lead conversations in a different direction. That was a point they could make decisions autonomously.

Finally, students could make the best choices based on their judgment of the situation. The data described their experience, which supports this suggestion. While students talked to the interviewee, they changed their intimal plans and asked different questions. At that moment, students needed to give unprepared questions to the interviewee. The topic was shifted to how to improve my English skills. As a result, students gained the interviewee′s suggestion to improve their English and increase opportunities to speak English. Students were encouraged to talk in English among Japanese friends. To deal with the interview in English, they did not pay too much attention to their proficiency level. They just used their English to accomplish the task they designed.

Accomplishing tasks with one's capability is the important practical use of English and commitment to communication. In real-life situations, there are no scripts to read aloud, and no response from the counterpart cannot be predicted. Therefore, if students can recognize their own opinions and actions as metacognition through autonomous learning, they will be able to take responsibility for managing their conversations. Even if students struggle with English, students can use metacognition as a strategy by understanding how English is used as an ELF. The metacognitive strategy of ELF gives speakers who have received English education in Japan the courage to speak in English. ELF is not the goal of learning but rather contributes to having the subjectivity to continue to make an effort to improve their linguistic abilities. Group activities are also helpful for students to recognize that conversation is co-construction among participants by bringing each participant's contributions to the conversation. By Scharle and Szabo's learners' autonomy model (2000) perspective, group activities can allow them to control their learning and apply their previous learning

experience. This autonomous behavior can be seen in this study as well. The class activities need to allow students to build the loop of autonomous learning. Moreover, it is not a single activity but the starting point of the circular development motion. The more opportunities, the more recognized problems, and objectives.

The limitation of this study was that it was an analysis of limited data and therefore did not report a series of activities. The author will investigate multiple activities and the influence between the experience and development for future study to contribute to foreign language acquisition for multilingual interface as protentional global human resources.

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